

# Two great fest coincide: Easter, Passover

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By Wilmer C. Fields  
JERUSALEM (BP)—In a coincidence of calendars, two of the great annual festivals of faith, Passover and Easter, will be observed worldwide on the same day this year, April 19th.

These special days of remembrance will have their sharpest focus in the Holy City, a place venerated by Jews, Christians and Muslims.

Christians refer to this year as 1981 AD, Anno Domini, "the year of our Lord." Jews refer to it as 5741 CE, "Common Era." On the Jewish calendar this is the year 5741. It is 1369 on the Muslim calendar.

Passover commemorates the Exodus from Egypt and the deliverance of the Israelites from oppression. Under the leadership of Moses, this event began the process of forging the Israelite clans into a nation.

Passover observance occurs from the 14th to the 21st of the Jewish lunar month Nisan which shifts back and forth in March and April. Passover applies primarily to the paschal sup-

per and feast of the unleavened bread celebrated on Nisan 21.

The Synoptic Gospels (Matthew, Mark and Luke) emphasize the strong desire of Jesus to observe this traditional Passover "seder" event during what proved to be the last hours before his crucifixion.

At his request (Luke 22:7-20), his followers for 60 generations have memorialized that Last Supper. The commemorative unleavened bread and wine symbolize for observant Christians his voluntary, redemptive death.

In Jerusalem on historic Mount Zion just outside the walls of the Old City there is a site revered by both Jews and Christians. On the ground level is the place designated as the Tomb of David, a place of pilgrimage for Jews. Upstairs there is an Upper Room which enshrines the memory of the Last Supper of Jesus with the 12 original disciples.

Holy Week, from Palm Sunday to Easter Sunday, will draw 30,000 visitors to these places and others in the

ancient city of Jerusalem.

Palm Sunday brings a joyous procession of pilgrims bearing palm fronds and singing in dozens of languages. They march from the Mount of Olives through St. Stephen's Gate into the Old City.

On Holy Thursday the Eastern rite church leaders wash the feet of their faithful in an act of humility in the Churches of the Holy Sepulchre, St. Mark and St. James.

On Good Friday the mood of contemplative sorrow deepens. Pilgrims, often led by bearers of evocative wooden crosses, retrace Jesus' final footsteps to Calvary, the place of Roman executions.

When darkness falls the Greek Church re-enacts the funeral of Jesus with a procession to the Church of the Holy Sepulchre, accepted by some groups as the place of Jesus' tomb.

On Great Saturday the Eastern Churches—Greek Orthodox, Armenian, Syrian and Coptic—conduct exuberant ceremonies of the Holy Fire. A representative enters the tomb

now declared empty and emerges with two flaming torches. Worshippers reach forward to kindle their own tapers and pass the fire to others hand to hand. The throng then moves out in processions to various quarters of the Old City for numerous services of worship through the night.

At dawn on Sunday Protestants begin special celebrations of Jesus' resurrection. Some are held at the Garden Tomb, accepted by many as certainly the kind of borrowed tomb in which Jesus was laid.

Pastor Robert Lindsey and the congregation of the West Jerusalem Baptist Church, who, like most congregations of all kinds in Israel meet normally for worship on Saturday, will have special Easter worship on "the first day of the week," the Lord's Day.

As sunrise moves westward across the Mediterranean and around the world, the chorus of prayer and song which begins in Jerusalem sweeps onward and upward proclaiming Good News for all mankind.

Fields is director of Baptist Press.

"He is not here, but is risen." Luke 24:6. (Photo by David F. Haywood)

## Ferrells of Jackson appointed to Ecuador



Curtis and Deanie Ferrell

W. Curtis and Deanie Ferrell were among 24 persons named missionaries by the Southern Baptist Foreign Mission Board April 7 in the Lakeland (Fla.) Civic Center.

They will work in Ecuador, where he will be a general evangelist and she will be a church and home worker. He is assistant pastor and Spanish pastor at Broadmoor Baptist Church, Jackson, Miss.

Deanie, formerly H. Ferrell of Sylva, Miss., was born in Montgomery, Ala., and grew up in Argentina, where his parents were Southern Baptist missionaries

for a number of years. He received the bachelor of arts degree from Mississippi College, Clinton, and the master of divinity degree from Southern Seminary, Louisville, Ky. He expects to receive the doctor of ministry degree at New Orleans Seminary in May.

While in college and seminary, Ferrell served for three summers in Connecticut and Massachusetts as a missionary for the Baptist Student Union and the Home Mission Board. He was also associate pastor at Rosemont Baptist Church, Washington Park, Ill.

Mrs. Ferrell, the former Violet (Deanie) Bolts, is a native of Jackson, Miss., where she grew up. She lived at the Baptist Children's Village, Jackson, where her legal guardians were Mr. and Mrs. Paul Nunnery. She received the bachelor of arts degree from Mississippi College and attended Hinds Junior College, Raymond, Miss. With her husband she served as a summer missionary in Connecticut. She was a junior high school teacher in Bolton, Miss., and a bookkeeper in both Louisville and Jackson.

The Ferrells have two daughters: Melissa Suzanne, born in 1977, and Cristina Lynn, 1980. The family will go to Pine Mountain, Ga., in September for a 12-week orientation before going to the field.

Another couple with Mississippi ties are Hugh and Brenda Provost who will work in Yemen, where he will be a pharmacist. He attended Northwest Mississippi Junior College, Senatobia.

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# The Baptist Record

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'Career group is the core'

## Missionary force grows slower than volunteer rate

By Mary Jane Welch  
RICHMOND, Va. (BP)—The number of Southern Baptists flooding overseas as volunteers jumped 27 percent in 1980 and the total missionary force increased by 2 percent. But the number of career missionaries rose by only two persons.

That is causing concern for Southern Baptist Foreign Mission Board administrators who say the career missionary is the core of the Southern Baptist mission enterprise overseas.

"If it (career missions) begins to decay, it's only a matter of time before the decay affects the total system," said Bill W. Marshall, vice president for human resources for the board.

"Almost all short-term ministries are dependent upon those people who stay long enough to learn the language and make themselves available and vulnerable to those to whom they go," said Marshall. "There is a difference between a visitor and a neighbor."

God's mission methodology in Jesus was to become a neighbor.

Applied to 1980 forces, that means most of the 4,818 volunteers who went overseas in 1980, plus the 246 missionary journeymen, 15 special project workers and 244 missionary associates, who were on the field at the end of 1980 could not have been used if they hadn't been working with some of the 2,554 career missionaries who still comprise the bulk of the overseas missionary staff. The distinction between missionary associates, who serve renewable four-year terms, and career missionaries has become blurred as many associates now have served more than 10 years on the field, Marshall added, however.

Louis R. Cobbs, director of personnel selection for the board, pointed out that for the third year in a row, the Foreign Mission Board has appointed more than 300 missionaries a year while other mission agencies are re-

trenching. In 1980, the board appointed 330 new missionaries, down from a record 350 in 1978 and 332 in 1979.

Some of those 330 met long-standing needs. After five years in which few new missionaries went to east Asia, that geographical area received 38 new career missionaries, twice as many as any other area of the world.

Of the total 330 missionaries commissioned in 1980, Japan received 20; Korea 19; Taiwan 17; and Hong Kong/Macao 12.

In 1979 no career missionary missionary nurses were appointed, but in 1980 five nurses and 15 in other categories were appointed to countries where Southern Baptists have medical missions.

an optimistic outlook for physicians, said Cobbs, because they are in contact with 12 who may be ready for appointment within the next two years.

The typical newly appointed missionary couple in 1980 was about 30 years old with two children. The typical missionary associate was 48 or 49 and the typical journeyman was 23.

There were 279 losses among the missionary force in 1980, with resignation accounting for 143 losses. Although the number of resignations was the highest in Foreign Mission Board history, Cobbs said 16 of these resigned for a family member to accept a job at the home office in Richmond.

## Principle causes resignation

By Fletcher Allen  
GREENVILLE, S. C. (BP)—Harold Kelly, 50, a deacon at Eastlan Baptist Church, has resigned as president of Bi-Lo Inc., over a decision by the grocery chain's executive committee to sell beer and wine in its Charlotte, N.C., stores.

Kelly, president of the 120-store supermarket chain, which last year had sales in excess of \$617 million, said: "I'm not saying their choice is wrong. I'm not saying that the stores are wrong. I am not a judge. But as for Harold Kelly, I can't have a part in it."

He added: "I have committed too many sins to set myself as an example. But I hope this action will be a witness for the Lord."

Bi-Lo, according to Kelly, has been a family-type store. "I am concerned that families, particularly children, would see beer and wine in Bi-Lo's stores. I am concerned with the easy availability of beer and wine, especially on page 5)

## Seminary, Bible Institute think merger

FORT WORTH, Texas (BP)—Trustees of Mexican Baptist Bible Institute and Southwestern Baptist Theological Seminary have approved recommendations to explore the possibility of a merger between the institutions.

Trustees of the San Antonio institution, owned by the Baptist General Convention of Texas, proposed the merger because "we have reached a point where we are at a crossroads," said Daniel J. Rivera, MBBI president.

He said, "We cannot continue using the same approaches that we have for the past 34 years. We are now looking at ways that God may open to us to have a better theological impact with young Hispanics in our state."

Lloyd Elder, executive vice president in charge of long-range planning for the seminary, said the institutions have the same primary purpose, to (Continued on page 5)

## House, Senate consider non-profit postal hike

By Larry Chesser  
WASHINGTON (BP)—A Reagan administration budget proposal which would double postage costs for non-profit mailers—including denominational publications and Baptist state newspapers—has cleared its first hurdle in the Senate, but faces an uncertain future in the House where key committee members are opposed.

The Reagan administration has proposed that governmental subsidies for the non-profit mailers be eliminated, forcing the organizations to pay full price to mail their publications.

Currently, non-profit mailers pay only a portion of the full rate for mailing their publications.

When the Postal Service was formed in 1970, Congress decided that each class and subclass of mailer should

pay full cost, but set up graduated steps to soften the blow, a post office spokesman said. Originally, the steps covered 10 years but were extended to 16 years.

The Reagan administration budget proposal is that the subsidy be eliminated, forcing non-profit religious, educational, scientific, philanthropic, agricultural, labor, veterans and fraternal organizations to pay full cost.

The administration proposal has been approved in principle in the Senate in a process called budget reconciliation, which allocates funds available for each segment of government. The Senate governmental affairs committee is expected to spell out the cuts when it sets the postal service budget.

The proposal, however, faces

tougher going in the House, where the post office and civil service committee has voted to reject the postal service cuts. Additionally, the House budget committee chairman, James R. Jones, D-Okla., has announced a plan to restore \$150 million of Reagan's proposed reduction in postal subsidies.

A Baptist Press sampling of editors of Baptist state newspapers and denominational publications revealed the proposal would be costly to Baptist and all other non-profit publications.

"If the phased rates for non-profits are eliminated Oct. 1, the Baptist Standard's weekly mailing cost will jump from \$11,000 to \$25,000," said Presnell H. Wood, editor of the Texas newspaper with a circulation approaching 400,000.

Putting the proposal's possible impact in perspective, Wood said the postage bill for the Texas weekly was \$59,000 in 1975. If the proposal takes effect, the paper's annual postage bill will jump to \$1.3 million.

Doubling of the Mississippi Baptist Record's postage costs would jump them to nearly \$400,000 annually, said Editor Don McGregor.

Papers with average and smaller circulations would also feel the crunch.

James Lee Young, editor of Colorado's Rocky Mountain Baptist, which has a circulation of 9,800, said the proposal would send his postage expense from \$15,000 annually to \$30,000.

"A \$30,000 postage bill for such a small paper staggers my mind," Young said.

The sharp increase in postage costs would leave non-profit publications facing such choices as subscription rate hikes and cutbacks in the number of issues, the editors indicated.

## Court sides with Witness in compensation dispute

By Stan Hasty  
WASHINGTON (BP)—A member of the Jehovah's Witnesses sect who lost his job for religious reasons must be given unemployment compensation benefits, the Supreme Court has ruled.

The high court held 8-1 that Eddie C. Thomas, a practicing member of the sect who left his job at an Indiana foundry rather than produce turrets for military tanks, was denied his free exercise of religion when state authorities refused to provide him with unemployment benefits.

Thomas quit his job at the Blaw-Knox Foundry and Machinery Company when he was transferred from a section producing sheet steel for a variety of industrial uses to another de-

partment making turrets for tanks. A turret is the uppermost, rotating section of a combat tank and contains guns.

According to court proceedings in the case, Thomas immediately checked to see if non-military work in another department was available. Discovering that the entire plant was producing materials directly related to armaments, he asked for but was denied a layoff. He then quit and applied for unemployment benefits under provisions of Indiana law.

The nation's high court declared that "religious beliefs need not be acceptable, logical, consistent, or comprehensible to others in order to merit First Amendment protection."



## Do we have the wrong date?

Mr. and Mrs. Bill Grace caused quite a stir when, dressed in turn-of-the-century costumes, they entered First Baptist Church, Aberdeen's sanctuary one Sunday after services had begun. "Do you suppose we have the wrong date?" he asked her. The couple did have the wrong date, but on purpose. Their appearance was planned to remind the members of homecoming scheduled April 26 at First Church.

Members and guests are being encouraged to wear old-fashioned clothes and attend the day's events which will begin at 10 a.m. in the sanctuary. A covered dish dinner will follow morning services. At 1:15 p.m. several skits will be presented depicting events from the church's past of "long ago." Mr. and Mrs. Bill Grace will be among those in the skits. Several musical groups will perform. The homecoming was planned for April 26 to coincide with Aberdeen's Pilgrimage weekend when many former residents and out-of-towners will be there to view historic homes in the area.



## Worldwide prayer for child led in unexpected direction

As Mrs. Paul Roaten (Betty) was growing up, she discovered that a person can do anything that he (she in this case) has the desire to do—even with only one arm and hand. She knows because she has tried it and accomplished it. Here is Betty's testimony of how God in His wisdom used what seemed to be a tragedy to provide for His own:

"I grew up on the farm near Brownsville, Tenn., as the oldest of 5 children. When I was 10 years old, the middle finger of my right hand started swelling. The doctor said that it was a bone tumor, and I was sent to Memphis for treatments. During that time I was interviewed by the newspaper. In the article prayer was requested because it seemed like a terrible thing for a child to go through life with just one hand.

"My community was a religious one, and almost everyone went to church. At the time my brother was sick, so my family was not active in church. From the newspaper article, which was carried all across the U.S. and in some foreign countries, people began sending me letters and telling me that they were praying for me. God in His knowledge of the future answered the prayers, but not as we were asking.

"From November to February the tumor had grown so rapidly that surgery was advised. A few months after surgery my family became active in church. On our way to Sunday School with my daddy, he wanted to know if I wanted to join the church. That morning as I listened to the pastor's sermon, he spoke directly at me. Daddy had opened the thought about being a church member, and the pastor had explained what it meant to be saved. That night my mama and daddy moved their church membership, and I went forward to accept Christ as my Saviour.

"The first thing that the operation did was to bring my family to church. And from that experience I saw that God was working miracles, starting right then.

"As a 10 year old I learned that I could do anything I wanted to do. I just had to work harder at it. My mother never told me that I couldn't do anything. She expected me to do my share of the chores. My teachers at school treated me no differently from the other students.

"In high school I wanted to take home economics and learn to sew. I had already been sewing on mama's treadle machine. So I took three years of home economics. But the thing that I really wanted to study was business. When I was a junior in high school, I signed up for typing, never thinking that I couldn't do it. The first day of class my typing teacher said, 'Betty, I have a special book for you.' It never dawned on me that I'd have a different book. But I learned that by having four home keys I could reach every key on the keyboard. But using my right arm on the space bar, I could type 38 words per minute.

"I was active in my church working with the G.A.'s, Training Union, etc. When I was 16, I felt God was calling me to special service, but I didn't know what.

"Another miracle that God worked out was a four-year state rehabilita-



Missionary Betty (Mrs. Paul) Roaten of Montevideo, Uruguay, is at right during the gathering immediately after the Mississippi task force arrived in Uruguay. Her husband, a native of Tupelo, is at left. Marjean Patterson, Mississippi Woman's Missionary Union executive director, is in the center of the photo.

tion college scholarship at Union University in Jackson, Tenn., to study to be a business teacher. This I never dreamed of. I'm the only one in my family who has graduated from college. But God in His plan for my life provided funds through this scholarship for me to go to college.

"Through another newspaper feature at age 16 I was able to meet my future husband, Paul Roaten. So Paul, who was born and raised in Tupelo, Miss., wrote to me after having read the feature. We corresponded several months to a year before he came to visit me. We saw each other again at Ridgecrest (N.C.) Baptist Assembly. He went to Union University for one semester; and because of lack of funds, he transferred to Itawamba Junior College and Blue Mountain College near Tupelo. At age 19 we became engaged.

"Paul had already felt the call to missions, but I hadn't at that time. I knew that being on the mission field that there would be certain things I could not do—like washing clothes in a river. (Betty had since learned that this is not necessary in Uruguay because she has a washing machine). God had never shown me before that I should be on the mission field.

"I was able to put to use my knowledge of business by teaching and working as church secretary in several Mississippi churches while Paul was in college and at New Orleans (La.) Seminary.

"After being married for 10 years God led us both to the mission field. In 1970 we were appointed to Uruguay, South America. In our first year in Carmelo, Uruguay, I had the opportunity to teach typing to a teenage girl who had lost strength in both arms due to polio. Later on she was able to get a job as secretary. After living in the in-

children went to a Uruguayan school, which is all in Spanish. In the afternoons I taught them English. Now in Montevideo they go to the Uruguayan-American School, which is in English.

"Paul still has opportunity to preach every Sunday as he is filling in for SEC missionary Jason Carlisle, who is furloughing in Mississippi.

"I am involved with the WMU work in our church and association and with the national Acteens. In the near future I want to start a GA group in our church. This year at our Baptist seminary in Montevideo I am able to teach typing. The students who come to the seminary have not been offered typing in high school. So our seminary provides this course to help them in their seminary classes as well as prepare them for the ministry.

"In addition to the many activities in which I am involved, I also enjoy sewing and canning and freezing many of Uruguay's fresh fruits and vegetables. There are things I can't do like rolling up my hair. But with the help of Paul and my three children (Lois Ann, 16 years; David, 14 years; Eddie, 8 years) I can do a lot of things. Paul never tells me I can't do something. He always helps and senses when I need or want something. He makes it easy for me to say I can do something.

"Another thing that I can't do and I would love to do is to play the piano. But the Lord has provided us a daughter who is interested in music and piano. So I really enjoy it when she plays. I'm just going to have a big time when I get to heaven, because the Lord is going to let me play the piano.

"So my testimony has always been that when we pray, we should always pray for God's will for us. Through illnesses or times that seem bad, God knows what is best for us."

The foregoing feature article on Mrs. Paul Roaten was submitted by Jeanie (Mrs. Joe) Benfield, missionary to Uruguay. Mrs. Benfield is the press representative for the Uruguay Baptist Mission.

## Vols visit Ariz. to work, not for sinuses

February is the time when a lot of people "take their sinuses to Arizona," but that's not what Quitman Association took. Instead, they took eight men to Buckeye, Arizona and spent nine days in February working for Whitetanks Baptist Church in Buckeye.

They framed and finished classrooms and a fellowship hall, completed kitchen plumbing, built kitchen cabinets, painted and performed other odd jobs, and witnessed.

The Brotherhoods of Quitman Association have become intensely interested in volunteer missions, especially since they participated in a mission trip to New York last year.

In addition to construction work, these men spoke to the church membership and shared their faith in various ways. As A. C. Atkinson said, "We let the people know that other Christians care for them."

Charles W. Embry liked "helping to spread God's word country-wide." He also thought this mission trip helped to



The Quitman men pictured are, left to right: Charles Embry, A. C. Atkinson, James Watler, Jonathan Dancy, Doug Wiggs, James Gazaway, Earl Whatley. C. A. Southerland took the picture.

bring the churches of the association together so that they could do more in the future. Both men said they received a blessing, because helping others is helping yourself.

Those who participated in this mission trip were: C. A. Southerland, Earl Whatley and James R. Watler of Crowder and Crowder Baptist Church; Doug Wiggs and Jonathan Dancy of Marks and Crowder Baptist Church; A. C. Atkinson of Batesville, Crowder Baptist Church, Charles W. Embry, Lambert, First Church Lam-

bert; and James Gazaway, Crowder, Blue Lake Baptist Church.

Marty J. Evans, Jr. was the coordinator for this mission trip, and is the director of missions for Quitman Association. Evans said, "The activity brought spirit renewal, new opportunities to share Christ, and helped strengthen the church." The association paid the travel expense, First Church Lambert gave the use of a 15-passenger van and churches in the association gave special offerings to help defray expenses.

## Association finds reverse gear to Bold Mission Thrust efforts

By Ervin Brown  
Director of Missions  
Northwest Baptist Association

Our Association has just had a "new" experience. We have never done just this before, and have not even heard of it being done anywhere. It is sort of a "Bold Mission Project in Reverse."

We have done several bold mission projects... where we would send men from our association to go to some pioneer mission field to work on a church building or do mission revivals.

We took 15 men to Superior, Wyo. in 1978 and 16 men to Flanders, New Jersey, in 1980. But this time we invited 13 pioneer pastors from southwest Wyoming to come to our association for a week of special Home Mission conferences. These people came in on Friday, March 6, and returned, March 13.

Our association provided the travel expenses, different churches served as host for lodging and meals and a schedule was made to provide all the churches with at least one speaker. There were four Day Fellowship Meetings with a meal in four of our churches. Love offerings were received from all churches and divided equally among the speakers.

Our feeling is that this has been a unique experience for our people, getting to meet and know these men serving in these pioneer areas. We trust it will give all of us a new Home Mission vision and will help our pioneer pastors know that churches in the deep south Bible Belt still have needs, too!

There were 12 men and one woman serving as speakers. They also taught the Home Mission study book and met with Brotherhood and WMU groups. These people were from the Green



These are the visitors from Wyoming.

River Baptist Association in Southwest Wyoming and one man from Rawlins, in the Energy Basin Association. The director of missions for the southern part of Wyoming, Charles Crim, came with his wife.

In the picture: left to right: Ed Stoddard, Flaming Gorge Baptist Church, Green River; Joel Robbins, FBC, Big Piney; Mel Sudduth, Bidger Valley Baptist Church, Lyman; Ron Pratt, Rawling Baptist Church, Rawlins; Earl Wood, Calvary Baptist Church,

Rock Springs; Gene Joplin, FBC, Kemmerer; Don Mordan, Monroe Avenue Baptist Church, Green River; Don Kinnison, Granger Baptist Mission, Granger;

Mrs. Charles Crim, wife of director of missions, Cheyenne; Charles Crim, director of missions, Cheyenne; Dick Schmidt, Faith Baptist Church, Green River; Ron Huddleston, Hillcrest Baptist Church, Evanston; Mrs. Dick Schmidt, wife of pastor, Faith Baptist Church, Green River.

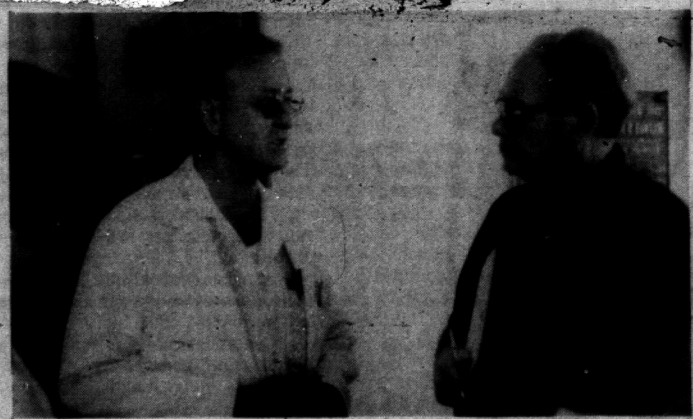
Crime's story would be shorter if the sentences were long.

Life is but a little lull between the storm and the epiphany.

Too many of us worry about what people think of us when they don't.

A liar is hard not to believe when he says nice things about you.

## South America's first Baptist hospital is in Paraguay



Bill Skinner, administrator of the Baptist Hospital in Asuncion, Paraguay, is shown chatting with Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, during a visit of the Mississippi Baptist task force to that country in the interest of Mississippi Partners with Rio de la Plata. Skinner is from Nashville, Tenn. This was the first Baptist hospital established in South America.



Ronnie Ballard, chaplain of the Baptist Hospital in Asuncion, chats with his wife, Sue, who serves as his assistant. The Ballards served churches in Mississippi before their appointment to Paraguay.



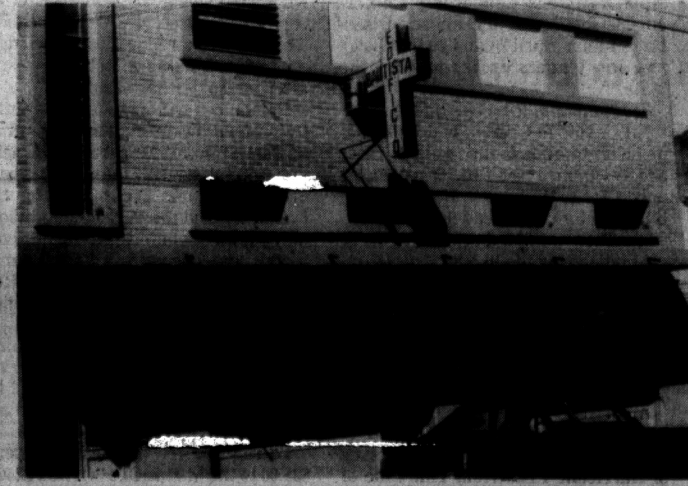
Marjorie Kelly, left, is engaged in a world-wide family interest, looking at pictures of children—in this case those of Mr. and Mrs. Charles Smothers, missionaries to Paraguay who claim Mississippi as an adopted home. Missionary Mrs. Don Brake of Kansas is second from left. The hospital is in the background.



The pediatrics ward in the Asuncion Baptist Hospital is shown above.  
Photos by Don McGregor



Iglesia Bautista de Villa Morra is the largest Baptist church in Asuncion. It is located adjacent to the Baptist hospital.



Baptist Building offices in downtown Asuncion are above the Baptist Bookstore. A modern recording studio, capable of broadcasting is in the building.



# Former SBC presidents mixed on role clarification

By Toby Drinn

DALLAS (BP)—Reaction from six of the last seven Southern Baptist Convention presidents is mixed over a proposal to clarify the role of the president in nominating the convention's committee on committees.

The SBC Executive Committee on Feb. 17 approved a revision of Bylaw 21 which will be considered at the annual meeting in Los Angeles in June.

The bylaw currently states that the president, "in conference with the vice presidents," shall appoint the committee on committees. The committee on committees, made up of a pastor and layman from each state and the District of Columbia, nominates the committee on boards, which nominates persons to serve on boards of trustees for SBC agencies and institutions.

The importance of the president's nominating powers has been heightened in recent years because of reported attempts by a group allegedly attempting to control appointments to the boards of trustees through presidential appointments to the committee on committees.

The revision of the bylaw obviously intended to clear up any confusion over whether "in conference with the vice presidents" as stated in the current bylaw means the president and vice presidents should appoint the committee on committees jointly.

The revision, which will require a two-thirds majority for passage in Los Angeles, states that the "committee on committees . . . shall be appointed by a committee composed of the president, as chairman, and the two vice presidents."

B. Conrad Johnston, an Executive Committee member from Salem, Va., proposed the change, asking simply that "in conference with" be deleted and the word "and" be substituted for them. The subsequent revision was fashioned by the Executive Committee's bylaws workgroup.

Johnston's suggested change in Bylaw 21 followed criticism of the ap-

pointments of then SBC president Adrian Rogers to the committee on committees last year.

Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., who stepped down from the SBC presidency after only a one-year term, said he feels the proposed revision is "reactionary" and he will vote against it for that very reason, but he added that if it passed he "wouldn't lose any sleep over it."

"I think if the bylaw had been written (as proposed) to begin with, that would be fine," he said. "I just don't like to see it done as a reaction."

He also acknowledged "the inference, I think, and I don't want to be paranoid about this, that perhaps I did not consult with my vice presidents—which I did. I named people that Abner McCall (first vice president) and Don Touchton (second vice president) suggested and people I suggested and were suggested to me, after consultation. The person who says that is not true does not know the facts."

Rogers said he felt the revision "is an attempt by the more established powers that be to try to head off at the pass what they think might come to pass and I just think what has served us through the years ought to continue to serve us."

Jimmy R. Allen, now president of the SBC Radio and Television Commission and whom Rogers succeeded as president, said he would have preferred Johnston's original wording rather than the "committee" wording and said making the president a member of a committee "seems to undercut" his role and would be a step in the wrong direction.

He said, however, he feels there is strong sentiment across the convention for allowing the vice presidents an active role in the process. "I think the people want that," he said, "but they will not, I believe, make the president the chairman of a nominating committee."

Three other former presidents,

Jaroy Weber of Dallas, 1975-76; Owen Cooper, of Yazoo City, Miss., 1973-74; and Carl E. Bates, of Charlotte, N.C., 1971-72, all said they favor the change. James L. Sullivan, Nashville, Tenn., 1977, was not available for comment.

Weber said he thought it was a "good motion." "Most presidents I know would cherish the opportunity to share in that responsibility, for it to be a joint decision because it is so significant. I see nothing wrong with the proposal," he said.

Bates said the joint selection process was the way he worked it in his presidential years.

"I didn't know it was supposed to be any other way," he said. "I sat down with the vice presidents and also invited state executive secretaries and others. The vice presidents I served with will tell you we sat down and talked and wrote the state convention presidents and executive secretaries—we didn't know any other way."

"I think it is a good thing. These vice presidents are more than figureheads; the president is not the only one the convention elected and sometimes (in off-presidential years) the contest for vice president is even more heated than that for president."

Cooper, who is a member of the Executive Committee, said his reaction to the revision was "positive."

"When I functioned as president, I used the vice presidents as if they were members of a committee," the Mississippi layman said. "I think the present wording is a little fuzzy and ought to be more specific. What does in conference with mean?"

"I feel this is more specific and gives a little broader-based denomination process. No one person can know everybody in the convention."

Current SBC President Bailey E. Smith, of Del City, Okla., who voted in favor of the bylaw revision, said, "The change was not directed toward me, and I do not feel threatened by it. I think it is an effort to more evenly distribute the power of appointment."



Phillips presents check to Thornton.

## Mission's goal is to become a church

A donation from the Mississippi Baptist Convention Board for the Rose Hill Baptist Mission will go a long way in helping the congregation reach its goal—the First Baptist Church of Rose Hill.

The \$6,000 donation from the convention board is just another in a series of positive actions that helped the group of Rose Hill residents get on their way to becoming a prospering Baptist mission.

The money was earmarked for the purchase of the ground where the current mission sanctuary sits and the site of the classroom building which is under construction.

The classroom building is expected to be finished in early summer, weather and money willing.

According to Tommy Thornton, one trustee of the mission, the classroom building will double as a meeting place for Sunday School classes and partitions will be rolled back for the 2,800-square foot building to be used as a sanctuary for Wednesday and Sunday worship services.

Since beginning in a home some months ago, the congregation has now grown to 55-plus members and called John West as pastor.

Sunday School and worship services are now being held in a double-wide trailer which was moved onto the site and dedicated as the mission late last year.

The check was presented to Thornton and the mission by W. E. Phillips Jr., who is Jasper County's member of the Mississippi Baptist Executive Committee.

"They're growing and moving right along," Phillips said of the growing congregation. "Just this week they had over 100 in attendance for worship services."

The donation from the state convention will boost an \$8,000 donation by the Jasper County Baptist Association which was made toward the construction at the Rose Hill site.

Even more enthusiastic than the adult members are the children, who are active in RA and GA activities.

The mission is the second attempt to establish Baptist worship services and Sunday School in the area, Phillips said. The previous move, made in 1958, established Sunday School classes in the old high school building but never established a church. The work was done by the Louisa Baptist Church.

## Witnessing planned for N.O. SBC

NEW ORLEANS (BP)—If a determined group has to the 1982 Southern Baptist Convention in New Orleans will be able to do something more than talk about Bold Mission Thrust.

Plans are underway for a massive witnessing effort to the city of New Orleans on Wednesday afternoon of the convention.

Ron Herrod, chairman of evangelism for the Baptist Association of New Orleans, said that a committee has already been formed to spearhead the effort, and that some Southern Baptist Convention leadership had already given their support.

During the recent state evangelism conference in Alexandria, Herrod, who is also pastor of Kenner First Baptist Church, met with state and national evangelism leaders.

Herrod said that he hoped to "saturate the city of New Orleans in a single afternoon with the gospel materials to help people understand Baptists and to take something of a mini-survey."

"We want to go to every home primarily in the inner city and give a verbal witness or leave a written witness—plus tell the story of Baptist work in New Orleans," he said.

Herrod hopes to enlist 500 local laypersons for the project, with another 500 from across Louisiana and 1,000 more from the convention.

Herrod said he would present a resolution at the 1981 convention in Los Angeles to gain official support. He said SBC President Bailey Smith has written him pledging enthusiastic support.

Some things are truly sad, and others are sadly true. If 'tis bliss to be ignorant, some folks should be blithered all over.

Pray for MK

April 17—Anita Beth Kolb, Brazil, Mississippi College

## Baptist pastor exposes illegal refugee traffic

SAN JOSE, Costa Rica (BP)—Costa Rican judicial authorities are investigating mass forgery of passports and illegal trafficking of Cuban refugees through Costa Rica to the United States following exposure of the scheme by a Baptist pastor.

Adrian Gonzalez, pastor of First Baptist Church of San Jose, went to Costa Rican radio and newspapers with his knowledge only after government officials spurned his requests to take internal action and his attempts to see President Rodrigo Carazo went unanswered, he says.

Since the investigation began, one official has been indicted in the scheme and another has resigned. The judicial investigation organization said other current and former top officials may have been involved.

Some 150 Cubans enter Costa Rica each week and about 40 percent eventually qualify for legal admission into

the United States. Gonzalez, who works closely with the Cuban exile community, said that many were approached by racketeers and swindled of \$1,500 (U.S.).

Gonzalez claimed that San Jose lawyers accepted the \$1,500 payment to process each illegal visa for the refugees and arrange transportation to the Bahamas. Their documents were destroyed and they slipped into the United States illegally, or entered using forged Costa Rican passports.

## R.A. Congress

The Royal Ambassador Congress, April 17-28 at Mississippi College, Clinton, will feature Jerry Clower. This is for R.A. boys in grades 1-12 and their leaders. Phone 968-3934 for details.

## Police beef up patrols to cut crime in Nazareth

NAZARETH, Israel (BP)—Local and regional police have increased patrols in response to protests by Baptists and other citizens concerning insufficient police protection.

Police are maintaining special night surveillance in the business district and local citizens have organized nightly patrols of residential areas. After protests of the daily incidents of burglary, robbery, vandalism and harassment.

Properties of Nazareth Baptist School and church were burglarized in early February and Baptist leaders appealed for help to the ministries of police, religious affairs and interior, as well as to the Nazareth mayor and police chiefs of the city and region. Police have a suspect in custody in that case; a trial was scheduled for early April.

## Reagan removes temperature law

WASHINGTON (BP)—President Reagan has removed restrictions on temperatures in public buildings, including churches.

In a presidential proclamation which took effect immediately, the president declared:

"Although restrictions on building temperatures may result in reduced consumption of fuel, I have concluded that the regulatory scheme designed to accomplish that objective imposed an excessive regulatory burden and that voluntary restraint and market incentives will achieve substantially the same benefit without the regulatory cost."

Reagan's action canceled previous moves by former president Jimmy Carter requiring temperature controls to save fuel. Originally imposed in July 1979, the restrictions would have remained in effect until Oct. 16.

## Drama conference to be staged at Ridgecrest Center

RIDGECREST, N. C.—Conferences on drama, puppetry and communication arts will be offered during a Drama Conference at Ridgecrest (N.C.) Baptist Conference Center June 27-June 3.

Ragan Courtney, a Southern Baptist actor, director, poet and playwright will be the special guest artist for the week; Raymond Bailey, who teaches preaching and drama at The Southern Baptist Theological Seminary, Louisville, Ky., will serve as worship leader.

Officials have reassured Baptists that at least the first step has been taken to curb the crime wave.

## Cable ministry meet planned

First Baptist Church, Yazoo City, is hosting a meeting on cable television ministries, April 21 at 10 a.m.

The meeting, arranged by Cortez Hutchinson, minister of education and administration, is for Mississippi Baptist churches already involved in cable ministries or interested in such.

Hutchinson, in charge of the cable work at First church, said the meeting will include discussion of programs, resources, scheduling, local production, sources, publications, equipment, and objectives of churches' individual ministries.

First Church, Yazoo City, airs 2 1/2 hours per week through the local cable station, including 3 hours and 45 minutes produced by the church.

For more information on the meeting, phone the church at 746-4271.

## Senior adults to hear "Grasshopper"

The Grasshopper Opera by Innes Randolph and Joseph W. Clokey will be one of many special features included in the program of three senior adult retreats at Gulfshore this summer.

Jimmy Cutrell, minister of music, First Baptist Church, Gulfport, will conduct this opera using talent from his church and the Gulf Coast area. This will be presented on Thursday night of each of three senior adult retreats, May 18-22, May 25-29, and August 17-21. Cutrell will serve as minister of music for one of these retreats in addition to his duties in each of the other two.

The presentation of this "fun time" musical will be a part of the coronation ceremony for the retreat King and Queen. These individuals will be elected by popular vote earlier in the week and will be presented with appropriate fanfare during fellowship time on Tuesday night.

An early bird special for each of these sessions in the auditorium will feature door prizes for persons selected at random from among those who are present for services 15 minutes in advance of announced starting time. Registration gifts of a note pad and tote bag are also planned. These will be available only to those who register for the retreats.

## Idleness /mourning, absorb days in Thai refugee camps

By Marv Knox

ATLANTA (BP)—Idleness, accompanied by mourning for a terrible past and a bleak future, remains a crushing problem for Indochinese crowded into Thai refugee camps, reports a Southern Baptist who recently returned from a stint of service in the camps.

George Sheridan, an interfaith witness missionary of the SBC Home Mission Board, took a six-month leave of absence to work in Thailand. He spent most of his time with SBC foreign missionaries in the Mairut camp in the southeastern corner of the country.

In the early days of the refugee crisis, hunger was a major problem, Sheridan said, but has now been replaced by the "agony of idleness." Refugees are confined in close quarters in the camps all over Thailand; they have food and shelter, but no work or freedom.

All they have to do is remember the past and speculate about the future, Sheridan said. Both thoughts are grim.

Sponsorship, resettlement and legitimate work have replaced the basics of food and shelter as primary needs of the thousands of refugees jammed into the camps, Sheridan explains.

"These people have lost half the people they knew six years ago," he added. "They've seen friends and families tortured, starved and assassinated. They've watched people fall in the mud—so weak they couldn't

extricate themselves—and die like worms run over in the street."

Worse still, the future for many refugees is just as bleak he said. They have three prospects: remain in the campus with no freedom and nothing to occupy their time, return to their strife-torn homelands and face fighting and hunger again or seek passage to other countries.

The third option is most promising yet extremely arduous, he noted.

"These people write and write and write" asking permission to enter other countries, Sheridan said. "Then one day, a list is posted on the wall or names are called on a loud speaker, announcing the people who can go elsewhere. When their names are not on the lists, it crushes them."

Of Cambodians, Laotians and Vietnamese seeking to immigrate to the United States, Laotians and Vietnamese have the highest priority because of their countries' relationships to the United States in the Vietnamese war.

Almost any Vietnamese or Laotian who want it can eventually get here, Sheridan said, "but Cambodians have little hope. There's only a slim chance if they have families already here or if they work for Americans."

Out of his experience, Sheridan has resolved to help five Cambodian families come to the United States, even though he will have to help sponsoring that many people.

He urged other Baptists to sponsor Indochinese refugees and to write

their congressmen and senators asking that the quotas of Cambodians allowed to enter the country be raised. I've had wonderful success with my own congressman," he reported. "Maybe these little pieces of paper (letters) will add up and break the dam of bureaucracy."

But even with present quotas, the number of Indochinese refugees which the SBC can bring into the United States is limited only by the "capacity of Southern Baptists' hearts," claimed Randy Cash, director of SBC refugee settlement.

He said the government will allow immigration of 14,000 Indochinese refugees per month, adding Americans "are not coming near that."

Cash urged Southern Baptists to support Sheridan in his project to sponsor five families and to take the initiative in sponsoring refugees on their own.

For more information about refugee sponsorship, contact Cash at the SBC Refugee Resettlement Office, 2715 Peachtree Rd., N.E., Atlanta, Ga. 30305, or Richard Alford, language missions consultant, Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205.

## Pastors, wives retreat set

The pastors and wives retreat at Camp Zion, Myrtle, is set for April 27-29 with James Smith, director of the Southern Baptist Brotherhood Commission as featured speaker. Phone 968-3905 for details.



## MC law dean

Major General Alton Harvey has been named the new dean of the Mississippi College School of Law. The McComb native and his wife Donna have one daughter.

## Religious leaders plan Domestic Disaster Seminar

The inter-denominational Mississippi Religious Leadership Conference is sponsoring a Domestic Disaster Seminar April 28 and 29 for clergy and lay leadership throughout the state.

The seminar, to be held at Gray Retreat Center in Canton, is designed to be an orientation to the resources that are available at the time of a disaster according to William P. Davis, executive director of the Leadership Conference. There will be three major areas covered during the 16-hour course: resources available through the government (local, state, federal); resources available through the Red Cross; and the function of the religious community in the various phases of recovery.

April 1981 marks the second year anniversary of the Easter Flood of 1979. April is the 18-month anniversary of Hurricane Frederick. This time of year has seen major floods in Columbia and Hattiesburg, and tornadoes in Gulf and Bay Springs.

Davis said, "It is likely that those in

the religious community have been or will be touched by natural disaster directly or indirectly. One of the best tools for preparedness is knowledge, an understanding of what happens after a disaster has occurred."

Presentors will include representatives of the Domestic Disaster Office of Church World Service, the American Red Cross, the State Government of Mississippi, the office of the F.E.M.A., and the M.R.L.C. Individuals completing the course will be given a certificate issued jointly by Church World Service, the American Red Cross, and the Federal Emergency Management Agency.

The course will begin at 10:15 a.m. on Tuesday, April 28, and end at 5 p.m. on Wednesday, April 29. Cost will be \$45.00. This includes overnight accommodations and five meals.

To register for this seminar, send \$25.00 to the M.R.L.C., P.O. Box 22503, Jackson, MS 39205. (Make check payable to M.R.L.C.) This seminar will be limited to fifty participants, so early registration is advisable.

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Who are the dead? . . .

## We must tell of the resurrection

"Why seek ye the living among the dead?" is the question the angels asked the women at the empty tomb on resurrection morning. The Gospel of Luke records that question, and other gospels tell us more. Mark's gospel notes that the women were "affrighted, or the New American Standard Bible uses the word amazed.

The angels found it necessary to tell the women not to be amazed that the Lord had risen; for, indeed, he had said that he would rise from the dead.

We don't know specifically when the resurrection occurred, except that we know it was on the first day of the week. Therefore we have our worship services on Sunday to commemorate the resurrection. And we have chosen to pay particular attention to the resurrection on one day out of the year. This year that day is April 19.

That first resurrection morning was characterized by the fact that those who first were made aware of the resurrection made a point of spreading the good news of its happening. We find

it difficult to continue in that tradition. Perhaps, as the case was with the women on that day, we find it hard to believe that the Lord has risen indeed.

We say we believe, and surely we do. We don't put forth a great deal of effort to explain this belief to others, however. It was a long time ago, and many books have been written about the matter. Surely the word has gotten around by now, and everybody can make up their own mind. This may be the rationale that we have adopted unconsciously, but it is not enough to

meet the need.

There may be those who have cause to wonder if we are the dead. We are not. We are alive, as He is alive; and because He is alive, we will live forevermore.

As did the women on that morning, we need to be spreading the Word. There are hundreds of thousands right around us who have not paused to give thought to the resurrection as yet.

They never will be if we don't bring it to their attention.

BREAKING THROUGH CLOUD AND CLOUD



### Guest opinion . . .

## What is Easter?

By Kathy Morgan

"Mommy, what is Easter?" Have you answered that question this year? Yes, you have, whether you realize it or not. Even though Easter may not have been a topic of conversation at your home, you have conveyed your convictions through your daily actions, attitudes, and priorities. Remember the old axiom: "Religion is CAUGHT as well as TAUGHT." Amid the excitement of new Easter clothes and the Easter bunny, we must make a concerted effort to teach our children more than materialism and fantasy. We must teach them scriptural truth. Here are a few practical suggestions:

First, familiarize yourself with the

history of some of the secular Easter traditions. For example, did you know that the very name Easter is taken from the pagan goddess of spring, Eostre? An encyclopedia will reveal that many of our time-honored traditions — including bunnies and eggs — had their origins in spring festivals and have no connection with the Christian's celebration of the resurrection of Jesus Christ. Of course we can dye eggs, color bunnies, and enjoy the fun and fantasy of these traditions, but we must put these things in perspective with the true meaning of Easter.

That brings us to suggestion No. 2: read Matthew 26-28, Mark 14-16, Luke 22-24, John 18-21. Prayerfully study the

gospel accounts of the death, burial, and resurrection of Christ. Your child may ask many questions; be prepared to give answers that are direct, honest, and biblically accurate. Don't teach him something he will have to unlearn later. Many children will not comprehend the deep significance of these Bible truths; however, they can catch the spirit of rejoicing from the adults who teach them.

Another way to celebrate Easter with your younger children is to share with the familiar stories about Jesus. Your children love to tell, act out, and listen to Bible stories. Make this a special emphasis in your home this week.

Easter can also be a special time of sharing with others. Your child would enjoy making an Easter card, baking cookies, or taking a pot of Easter lilies to a shut-in or lonely relative.

Be creative. With a little extra thought and effort, your family can experience a joyful and satisfying Easter season. Teach your children that Easter is much more than new clothes, an egg hunt, or the Easter Bunny. Share with your family and your community the joy of the resurrected Christ.

Kathy Morgan is director of Week-day Early Education, First Baptist Church, Laurel.

## "A sprig of hope"

Clear and sweet as a note of a flute

I have known the sound of birds at early dawn  
When God is making morning,  
I have heard it  
Ethereal, brave songs cascading  
On the morning air  
God is prefacing the day  
With hope.

—Helen Monroe-Boren

In 1972 we moved to Clinton. That fall I began teaching a class of fifth-grade girls in Sunday School at Morrison Heights Church. One of them was India, age 10, dark-haired, pert, energetic, full of fun and laughter. "I live at the Children's Village," she told me. "I'm the Nunnery's daughter." She proudly added, "They adopted me." After that year I only saw her at a distance in church or heard her singing with "The Villagers" songs like "I'll Tell the World That I'm A Christian," but I never forgot the pretty ten-year-old and her friendly, spritely manner. When on the morning of Sept. 2, 1980, I heard that India at 18 had died in an automobile accident, I was filled with disbelief, and sadness.

Trustees voted to name the Jackson campus of Baptist Children's Village for her; on March 31 I attended the lovely service at Powell Chapel in which the India Nunnery Campus was dedicated, and a portrait of India was unveiled. Dr. Kermit McGregor, my pastor and the Nunnery's pastor, gave the dedicatory address. As he talked, I thought, "What is this service but an Easter service, and this message but an Easter message?"

"The sun was shining brightly," Dr. McGregor said. "Not a cloud was drifting in the sky. God was in His heaven. But all was not right with the world. The created had forgotten the Creator, and minds were captured with wickedness. Yet, grace and faith produced a work that found an ordinary man building an ark of safety for the coming storm."

"What angina pains for stubborn men! What pathetic pleas for scoffing neighbors! What nauseating trauma to think of sinking children!"

"Then after many days, Noah opened the window and encouraged a dove to search for an expression of life, and liberty. Toward evening she came, the dove deposited her delicate, scarlet feet on the calluses of a waiting

palm and pulsed with heartbeats of rapidity as a wet cheek touched her breast. Little did a simple dove know what divinity had done for humanity. You see, it was more than an olive leaf freshly plucked. It was a 'sprig of hope' riding in an old rough ship—riding the turbulent waters of chaos, communicating a message: the great 'I Am' still is and always will be 'the same yesterday, today, and forever.'"

Then the preacher quoted Frederick Buechner who said, "Noah looked like a fool in his faith, but he saved the world from drowning, and we must not forget the one whom Noah foreshadowed and who also looked like a fool spread-eagled up there, cross-eyed with pain, but who also saved the world from drowning."

A sprig of hope was offered the world when a garden tomb was found empty, and an angel announced, "He is risen."

Dr. McGregor pointed out that the sprig of hope crossed from one continent to another, and appeared in amazing places—in Rhode Island, in Georgia, in Mississippi—and given strange expression—"a few churches, grains in 'a rope of sand,' a struggling convention, and an agrarian campus populated by children and cattle."

He described the modern Village campus of today represented by constituents whose lives have been touched by Christ and who are still singing, "I'll Tell the World That I'm A Christian."

Of India he said, "We remember a salutation with a smile, a song with a sermon through a brilliant, beautiful, and bubbly young woman whose hand was grasped by Christ who in turn caught our own heartstrings and pulled them ever so tightly. . . . Until Jesus comes we expect the India Nunnery Campus to say, 'Suffer. . . children to come unto me. . . for of such is the kingdom of God.'"

Not only will India live on through the campus that now bears her name, but she was included in the promise of immortality shouted from the empty tomb. How green the sprig of hope glistered when beside the garden tomb, an angel said, "He is risen!" Now, as Dr. W. C. Fields expressed the thought so well in "The Easter Story," "At every believer's Easter, there is a sprig of hope. . . . Easter lily. . . . Every disciple's tomb there sits an angel."

### Guest opinion . . .

## Gun control or heart control?

The assassination attempt of President Reagan has shocked Americans and left many of them angry and frustrated. We are certainly grateful to the Lord for sparing his life and for helping in the improved conditions of the other three who were injured in the shooting.

For many of us, the feeling of relief over the failure of the attempted murders is short lived, however. We are beginning to wonder anew if any of us is safe in the streets. Is it impossible to

live a public or political life and be safe from those who would seek to take our lives? The fact that Americans are becoming more and more fed up with crime is indicated by the recent cover story feature in Time magazine. Thousands of Americans are arming themselves with pistols in order to protect themselves, and those they love, from possible assailants.

The action of the attempted assassination has served as "ammunition" for those who advocate stiffer gun con-

trol laws in our nation. They maintain that easy access to handguns only encourages violence in the streets. Others disagree, rebutting with the argument that a criminal will get a gun for his purpose, even if it is not legally acquired.

Legislation may or may not help the situation which we are currently experiencing in our country. None of us knows for sure. What we can be sure of is this: treating the symptom has never cured a single disease, including the disease of violence. Its cure will

come only from treating the cause: man's sinful nature. Until this is properly treated with a double dose of love and salvation, mankind will seek and find more and more ways of hurting his neighbor and creating havoc in the streets. We, all of us, can witness to a lost and dying world, evidenced by the crime we see about us. Through Christ, let us seek to control hearts, for only He can give them anew.

The Reminder, McCool Baptist Church, April 1, 1981, Calvin Kelly

### Faith seeking understanding. . .

## What do we believe about eschatology?

By Frank Stagg  
(Last of series)

Christian faith looks confidently to Life beyond the grave. This faith is not born of weakness, cowardice, or selfishness. It is precisely when man is at his best that he finds this expectation most necessary and most confident. When man is at his worst, he cares little about life now or later. At his strongest he senses the need of life far beyond the dimensions of this one if all that is latent and potential within him is to be brought to fulfillment.

Concern for life beyond the grave is not selfish. The late Principal John Baillie observed that in certain moods one may say that he does not care whether death be the end of himself or not, but one would not stand by the grave of a loved one and say that he cares not if that be the end of him or not (And the Life Everlasting, p. 53). At

one's best, he wants for himself life beyond the grave, but he wants it for his loved one yet more.

### The ground of Christian hope

The Christian's confidence in life to come is grounded in his confidence in the resurrection of Jesus Christ. Paul made his faith stand or fall with the resurrection of Jesus Christ saying, "If Christ has not been raised, then is our preaching vain, your faith also is vain." (I Cor. 15:14) All with there is no resurrection for a life to come, New Testament faith is not based on these arguments. The earliest Christians believed in resurrection because they believed that Jesus Christ arose from the dead.

The basic function of the apostles was to bear witness to Jesus Christ, both as to his earthly life and ministry and as to His resurrection. (Acts 1:21 f.) Paul declared that Christ died, was buried, arose on the third day, and appeared to Cephas (Peter); the twelve apostles; to more than five hundred brethren at one time, of whom the most were yet living as Paul wrote; to James; and to himself. (I Cor. 15:3-8).

### Resurrection, not immortality

The biblical doctrine is not that of immortality of soul but resurrection of the person. Immortality of soul is an ancient and widely held doctrine, but it falls far short of the biblical doctrine of resurrection. In the doctrine of immortality, the soul is seen as the essential self, the body being its prison or tomb. In this view, death is the friend which frees soul from body that it may go back to its true world of spirit.

The biblical doctrine of resurrection holds that the whole man is God's creation and the whole man is the object of redemption. Resurrection includes body; immortality is a doctrine which has no necessary interest in the body. In the Bible, body is seen as essential to personal selfhood.

What Paul claims is not that he simply had a sense of the presence of the risen Christ. He speaks of appearances which he names and numbers. When he says, "and last to me also" (I Cor. 15:8), he meant more than the sense of Christ's presence as it can be known to any of us today. Paul referred to a bodily resurrection. To say "bodily" resurrection is redundant, as it is to say "widow woman." To say "resurrection" already is to refer to

"body."

The nature of the resurrection body is not made clear to us. It will be body, yet it will be suited to the life to come. (Matt. 22:23-33; I Cor. 15:35-58). Even in this life we recognize that which we call body but which is not constituted of any given combination of atoms. The body continues through this life even though its atomic substance is constantly changing. This does not exclude the possibility of how body can survive death even though the atomic substance goes back to dust. It may help, however, to realize that we live in the presence of a mystery, that of a body that is not bound to any particular material substance.

But again, Christian faith in resurrection is not based on logic. It is grounded on the belief that Jesus Christ arose from the dead and that He will raise us together with Himself.

### The goal of history

Throughout the Bible is the assurance that history under God is being moved to a goal. On the negative side, this goal is judgment. On the positive side it is redemption. Although judgment and salvation begin in this life, the consummation of each will come

when history reaches its goal.

Eschatology (Greek for the doctrine of last things) is the biblical view of history in which it is seen as having a goal. This view contrasts with other views of history. The cyclic view, held by ancient people and many today, is one in which history is thought to travel in a circle or cycle, ever doomed to repeat itself. In this view, each generation will appear again and again, in cycles repeated indefinitely. In the terminal view, history is expected merely to stop when it has run itself down. Opposite to this pessimistic view is the optimistic one which sees history as progressing under its own force toward some Utopia or perfection. These last mentioned views are not biblical.

In the Bible, God is seen to have started history on its course, and he is seen to be moving it towards its goal. At its goal all men will appear for the final judgment. Two destinies await men. For some it will be separation from God, a living death. For others it will be life in fellowship with God. Neither fate is imposed upon man. He is offered life with God and it becomes his only as he by faith is willing to receive it.

### Not a fit place

Editor:

Reading the letters in the Baptist Record today concerning the liquor and beer problem reminded me that April is the month for the drive-in movie to open here.

This is one of the most degrading places in our county that our youth could go.

They hardly ever show a movie that is decent for these young people to sit and watch.

It is so close to our church that often on Sunday night when we go to church cars are lined up nearly to the church waiting to get in the movie.

Sometime ago our church people tried to get the management to wait until after church to open and to show decent films. This was all to no avail.

I have grandchildren growing up, and I'd just about as soon see them

anywhere as there. I'm sure there are other parents and grandparents who feel the same way about this matter.

The last movie my family and I tried to go to was so dirty we had to bring the children home, and that's been a number of years ago.

It seems the only thing we can do is pray for these people that God will touch their lives so that they won't want to show such films. Please join us!

Name withheld by editor

### Church directory problems

Editor:

This is to advise readers of problems we have experienced with Bel Air Publishers of Louisville, Kentucky; and the publication of a pictorial church directory.

In spite of the high commendations given us prior to entering an agreement with them, we have found them

to be disinterested. We have yet to receive directories, although the pictures were made in June, 1980.

It has taken repeated appeals by letter and telephone to get all the pictures purchased by church families. At this writing (April 7, 1981) we still have one family who has failed to receive their pictures.

Let the "buyer beware" be our caution.

William E. Hardy, Jr.  
Minister of Education/  
Administration  
First Baptist Church  
Columbus

### Unique revival

Editor:

This Spring our church experienced an unique revival and we would like to share it with the people of our state. We had Bro. Robert Wall from Clinton with us. Each night he used one of his

many slide programs to convey a message. God's word was proclaimed with a new and most effective way. Our hearts were challenged each time.

We had professions of faith as well as rededications during the week. This has turned out to be a most memorable experience for our church.

This was the first time Bro. Wall had conducted a revival in this way. He used 3 screens and seven projectors in a masterful way. Since it turned out so well, I wanted to share the idea in case others would like to try the same thing.

Our people responded in a positive way. One person said, "This is something everyone should see and hear." I agree that everyone needs to hear of God's love for them. Bro. Wall uses slides very effectively in sharing this message.

Wayne Gullett, Pastor  
Morrison Chapel Baptist Church  
Cleveland



# Thompsons reach half-way thru mission year in Israel

By Grace Gibson

April is a special month for Marie and Thompson Dewitt Thompson of Bay St. Louis. They will celebrate their 40th wedding anniversary in Tel Aviv, Israel, and during the first week of the month they reached the mid-way point in their year-long tour of volunteer service as missionaries to that country.

Dewitt's official title in the Baptist Mobil Village, a camp for English-speaking people, is "dietician," but his duties, and Marie's, include much more than food management as their many experiences have qualified them to work in various areas.

Ordained as a Baptist minister in Louisiana in 1955, he has been pastor in Louisiana and California, and associate chaplain in a boys' camp and in convalescent homes. He began two missions in New Orleans; operated a construction camp for the military during World War II, housing and feeding approximately 5,000 at a time there; served as a cook in the U.S. Air Force for two years and as chaplain of Laubach's Teaching Association for several years.

Having been assistant service manager for an automobile dealership in New Orleans for more than 15 years, he also has extensive knowledge and experience in auto mechanics, which is undoubtedly being put to good use on the mission field.

During all this time, Mrs. Thompson has taught Sunday School classes from nursery to senior adults; has assisted her husband when possible; and both of them taught English as a second language in Baptist and in Catholic schools in California.

Parents of six children, they are also foster parents to 38 others. Steven, their youngest at 13, is remaining with his Aunt Ruth, Mrs. Thompson's sister, in Bay St. Louis while his parents answer the mission call in Israel.

The Thompsons carried their camera and plenty of film with them when they left the States last October, but the only appliances they were allowed to ship were an electric blanket, an iron and a razor.

In some of the letters from Israel during these past six months, Marie has mentioned how grateful they have

been for warm winter clothing, including "long Johns," during the cold weather over there. However, she recently wrote that Dewitt has already begun a vegetable garden.

When asked last October if they weren't concerned about going to Israel with all the trouble then being experienced in that part of the world, they replied that they would "be just as close to heaven over there as over here" and that the Lord would look after them in either place.



Mr. and Mrs. Thomas DeWitt Thompson, members of First Church, Bay St. Louis, are in Israel for a year on volunteer mission. (Photo courtesy Sea Coast Echo, Bay St. Louis)

And when asked why they wanted to serve as missionaries in a place as far away as Tel Aviv, leaving their family and friends behind for an entire year, they answered in typical Thompson fashion, "because we love Jesus Christ and people."

The Thompsons' church membership in Mississippi is with First Baptist Church in Bay St. Louis.

(Grace Gibson is church clerk at First Church, Bay St. Louis.)

## Think merger

(Continued from page 1)

"train men and women for the Christian ministry."

Rivera said the seminary affiliation would give the institute the immediate theological credibility. "We also feel," Rivera said, "the Hispanic population of our state is growing to such a degree that Hispanics are going to be looking to our Baptist institutions for this kind of preparation."

Elder agreed with Rivera by saying, "There is a great need for trained Hispanic leadership and the seminary wants to make every effort to move forward in this effort. One way to do this," he said, "is the possibility of combining our strengths and purposes."

Southwestern President Russell Dilday said he is "very excited about the challenging possibilities in the area" of the seminary and institute working together.

Charles McLaughlin, director of the BGCT State Missions Commission, said, "Hispanics are in the heart and life of Baptist mission efforts, and such a relationship (between the institutions) would help train Hispanics for the work of our Lord."

## Resignation

(Continued from page 1)

cially to new drinkers. Of the people who start drinking, many become alcoholics. I cannot be a part of that. I could not live with myself knowing I was a part of it."

Kelly joined Bi-Lo in 1956 as office manager after having been a partner in an Anderson, S.C., public accounting firm for 11 years, joining the chain at the invitation of the late Frank Outlaw, founder and former president of the grocery chain.

Kelly served as comptroller and then secretary-treasurer, becoming president in 1975 when Outlaw died.

The Jackson Daily News picked up the story and wrote an editorial about the man's decision. In the editorial, Kelly was praised. "The trick to living a meaningful life, we think, is not to have opinions — heck, everybody's got those — it's to have principles for which you are willing to take a stand." The editorial continued, "It's what separates the living from the almost living."

## 1,250 salvation commitments in Robison crusade

Jim Richardson, crusade director for the James Robison Evangelistic Association, reported a total of 1,250 people made salvation commitments to Jesus Christ during the recent Jackson crusade services, as well as pre-crusade events, rallies, television specials, and prayer rallies.

John Murphy of Jackson served as chairman of the local crusade executive committee.

## Scientist to lecture at MC on creation

Jean Morton of Picayune, a member of the Technical Advisory Board of the Institute for Creation Research, will be the featured speaker during Student Awareness Week at Mississippi College.

Her lecture will be on Tuesday, April 21, at 7:30 p.m. in Provine Chapel. Admission is free; the public is invited.

Morton holds five degrees from three institutions (District of Columbia Teacher's College, American University, and George Washington University). Her Ph.D. from George Washington is in Cellular Studies, with her dissertation at Washington's Smithsonian Institution. She is the author of the book, *Science in the Bible*, and has taught biology at American University and George Washington University.

For the past five years she has devoted her time to writing Biblically-based science instructional materials for elementary and junior grade teachers. She is a member of First Baptist Church, Carriere.

The Institute for Creation Research headquartered in San Diego, Calif., teaches that "creation is a better scientific concept than evolution for explaining the origin of the world and the meaning of history."

# Ag missions foundation becomes "Global Outreach"

The Board of Directors of the Agricultural Missions Foundation voted at its March meeting to change the name to "Global Outreach Foundation, Limited."

The foundation was organized in 1970 by a group of agriculturally oriented lay people who were interested in becoming involved in special projects with agricultural missionaries. It has since grown and expanded its support and involvement in missions to include all phases of world hunger, nutrition, medical and dental help, technical assistance, community development, and evangelization. James Smith, director of development, said that the Board feels the name "Global Outreach" will be more indicative of the total work of the organization, although agriculture remains one of its major emphases. The name change will be voted on by the general membership.

Officers elected for this year are Owen Cooper, Yazoo City, President; S. B. Platt, III, Columbus, Vice-President and Chairman of the Board; Billy Haygood, Tupelo, Secretary

Treasurer; and Robert L. Hamblin, New Orleans, La., Chaplain. The offices for Global Outreach are located at 1413 West Main, Tupelo, and the mailing address is P. O. Box 1, Tupelo, Mississippi 38801.

Global Outreach is a private volun-

teer organization which seeks to support and complement mission and relief work around the world. All donations to Global Outreach go directly to the mission field because of a supportive foundation established by Mr. and Mrs. L. D. Hancock of Tupelo which pays administration cost.



Global Outreach officers for 1981 are, left to right: Billy Haygood, Tupelo, secretary-treasurer; Robert L. Hamblin, New Orleans, chaplain; S. B. Platt, III, Columbus, vice president and chairman, Board of Directors; Owen Cooper, Yazoo City, president.

# Wallace prays that assailant has asked God's forgiveness

BIRMINGHAM, Ala. (BP) — George Wallace, treating his stage as a pulpit, told a racially mixed Baptist group he holds no animosity toward the man who shot him nine years ago, ending his national political career and putting him forever in a wheelchair.

"I have forgiven him and prayed to God he has asked forgiveness for himself because you cannot enter the kingdom of God holding animosity toward another individual," said Wallace, wounded in Maryland while campaigning for the presidency.

Wallace, governor of Alabama for five years before he was shot, or "standing up" as he said, and governor for nearly seven years "sitting down," surprised a joint session of the Baptist Public Relations Association and a regional meeting of churches in transitional communities with an address that was more nearly a sermon.

He told the crowd of 300 the shooting taught him the frailty of human life.

"One moment you are in perfectly good health and in the twinkling of an eye you can be dead," he said. "In the twinkling of any eye you can be paralyzed."

"I was not the man I should have been," before the assassination attempt, he said. "I learned you should be ready to go at any moment by surrendering your heart to Jesus Christ and asking him to forgive you."

Wallace, a noted segregationist during his days as a powerful Southern politician, said the old way in the South is gone forever. Those who defended the old way thought it right, but were mistaken, he said.

How the danger of rising racism is not in overt groups like the Ku Klux Klan and the American Nazi Party, but "in the latent racism in the hearts of people who do not have the saving grace of Jesus Christ," he said.

Those groups who use the Bible to defend their racism are "deadly wrong," said Wallace, who spoke for

only a few minutes to the public relations group on the power of persuasion, then answered questions. "There is nothing in the Bible to indicate you can get in heaven by hating anyone because of race, color, creed or national origin."

Despite the attempt on his own life and the shooting of President Ronald Reagan, Wallace would not speak in favor of handgun controls because he said criminals do not obey regulations anyway. He did say if something had been done 100 years ago "to stop the proliferation of handguns we might not have the problem today."

Wallace, who lives in constant pain from his injury, stayed on stage after his address to listen to a sermon by Emmanuel McCall, director of the Black church relations department of the Southern Baptist Home Mission Board. After McCall spoke on the sufficient grace of Christ, he and Wallace embraced and Wallace was wheeled out.

# Inner city pastor says he feels like "captain of disabled submarine"

BIRMINGHAM, Ala. (BP) — Being the pastor of a church in a racially changing and economically depressed area is like being the captain of a disabled submarine, an inner city church says.

Joe Priest Williams, pastor of Baptist Tabernacle in Louisville, Ky., made the analogy as he spoke to a conference for churches in racially changing communities, sponsored by the department of black church relationships of the Southern Baptist Home Mission Board.

"Being the pastor of such a church is much like being the captain of a disabled submarine that cruises just below the surface, unable to make it to the top," Williams said.

Williams said that "ghetto prophets" and "ghetto theologians" which could help pastors of churches in the transitional area learn from each other and share common problems and solutions.

Baxter Phillips, pastor of 79th Street Baptist Church in Miami, told the black and white participants they need to face the psychology and economics of change, adding attitudes and money matters are both obstacles that must be overcome if churches in changing communities are to succeed.

He said members of his church threatened to leave if blacks were allowed to join, and others threatened to leave if they were not, but the church finally "applied the teachings of Jesus" which developed a "sweet, sweet spirit" among the members, he said.

Emmanuel McCall, director of the HMB black church relations department, reminded participants that no

matter how difficult their tasks, "God's grace is sufficient" for their needs.

"The way of the cross is the way of life," he said, "but who told us it was going to be different than that?"

McCall told participants God has promised to give them enough grace to deal with their needs.

"He does not give us more than we can handle at one time, just enough for the situation at hand," McCall said. "And just when that's about to run out, he sends some more."

Carolyn Weatherford, executive director of the SBC Woman's Missionary Union, also addressed the group, urging black and white Baptists to join together to achieve the goals of Southern Baptists Bold Mission Thrust effort to proclaim the gospel to every person in the world by the year 2000.

She said Baptists can either face openly or ignore their differences, hostilities and fears of change, but added: "Let us not tolerate the spirit that if we ignore it (the problem), it will go away."

## Ghanaians flock to see films

ACCRA, Ghana (EP) — Ghanaians are flocking by the thousands to see gospel films being shown by a mobile cinema unit in the market places of their towns and villages.

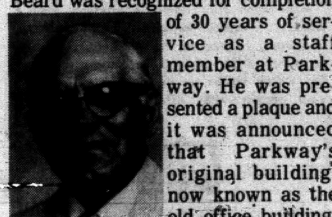
Audiences average 4500 each night, for a total of 121,500 viewers each month, reports Challenge Enterprises, the Sudan Interior Mission-related organization that sponsors the project.

Known as Cinema Today, the mobile unit travels a monthly circuit of 27 villages and towns, distributing literature in the day and showing films at night.

The nine-month-old project has 6,470 inquirers studying Bible by mail, and another 1,923 receiving personal counseling. A second mobile unit is planned for northern Ghana.

# Parkway honors Beard: 30 years on staff

Sunday night April 7 at Parkway Baptist Church, Jackson, Curtis L. Beard was recognized for completion of 30 years of service as a staff member at Parkway.



Beard Building in his honor. A portrait of him will be placed in the visitor's center room of the building.

As a bank teller at First National Bank, Beard surrendered to God's call to full-time Christian service and became Parkway's Educational Director on April 1, 1951. He served as educational director until 1970, and then became minister of visitation on a part-time basis. For the past four years he has been serving as part time business administrator. He will continue in this position.

During Beard's tenure as educational director, Parkway's Sunday School grew from an enrollment of 1,720 to 2,200. Beard estimates that during his 30 years on Parkway's staff he has probably made 50,000 visits. Feature articles telling of his work have appeared in Church Administration magazine and other convention periodicals.

Rome, Italy — Almost 200 people attended a concert of opera and chamber music to benefit the G. B. Taylor Orphanage and Old Folks Home in Rome. Singers from prestigious opera houses in Italy performed music of Verdi and Puccini, Neapolitan songs and other popular pieces. At the end of the performance, the institute's director explained the work of the orphanage and senior citizens' home and invited those at the concert to attend church services at Centocelle Baptist Church, which meets in the orphanage chapel. An anonymous donor recently gave the orphanage \$5,000 for remodeling one of the residences.

## Missionary News

Nelson and Sandra Hayashida, missionaries to Zambia, have arrived at language school (address: Box 8034, Lusaka, Zambia). Born in Hilo, Hawaii, he also lived in Los Angeles and Torrance, Calif., where growing up. The former Sandra Bond, she is the daughter of missionaries to Togo. She was born in Port Sulphur, La., but also lived in Louisiana, Mississippi, Liberia, Ghana, Nigeria, and Texas, while growing up.

Margaret Fairburn, missionary to Liberia, has completed furlough and returned to the field (address: P. O. Box 1778, Monrovia, Liberia). A native of Tylertown, Miss., she was appointed by the Foreign Mission Board in 1963.

Stanley D. Stamps, native of Prentiss, is the author of four Sunday School lessons that appear in the third quarter, July-September, 1981, issue of *El Expositor Biblico*. The lessons form a unit of study on "The Church: Its officials and Ordinances."

*El Expositor Biblico* (The Bible Expositor) is the most widely circulated Sunday School quarterly in the Spanish language and is published by the Baptist Spanish Publishing House, Stamps is a missionary in Managua, Nicaragua engaged in Christian literature ministries. On other occasions he has prepared curriculum materials for *El Escudo* for Royal Ambassadors; *Estrella* for Girls' Auxiliaries, and for *El Obrero Cristiano*, for Baptist laymen.

Mary Frank Kirkpatrick, missionary to Liberia who is on leave of absence, will speak at Graceland Church, Vancleave, during the Sunday morning service, May 3, and that evening at Graceland will show slides of Baptist mission work in Liberia.

Graceland Church began as a mission of East Moss Point Church in 1977, and was constituted as a church in 1978. A new sanctuary space was dedicated in March 1980. Tom Byrge is pastor and McKinley Worth is associate pastor.

Mr. and Mrs. Ted E. Yarbrough, former Mississippians, missionaries since 1972, resigned from missionary service March 31. They served in Guatemala where he was a general evangelist and teacher in Guatemalan Baptist Theological Seminary, Guatemala City, and most recently in Torreon, Mexico. Mrs. Yarbrough was a general evangelist. They are natives of Alabama. He is the former Glenda Mixon of Bay Minette. They may be addressed at 7806 Lark Ridge, San Antonio, Texas 78250.

William E. and Judy Davis, missionaries to Bolivia, have returned to the States for medical leave (address: Rt. 2, Box 233-B, Clinton, N. C. 28328). Born in Hammond, La., he grew up in Newton and Clinton, Miss., and Red Springs and Cary, N. C. The former Judy Smith of Mississippi, she was born in Vicksburg.

## Median Adult Leadership Clinic

First Baptist Church, Laurel

April 24, 1981

6:00 - 9:45 p.m.



Jim Walter  
Adult Consultant  
Baptist Sunday School Board  
Nashville

## Theme: "The Challenge of Medial Adults"

For all who work with Median Adults (35-65 years) in Sunday School: Teachers, Class Officers, Department Directors, and Outreach Leaders, Pastors, and Staff Members.

Begins with banquet at 6:00 p.m. Reservations are being accepted by the Mississippi Baptist Sunday School Department, P. O. Box 530, Jackson, MS 39205.

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# SCRAPBOOK

## My God?

They dragged Him into the market place.  
Some king! — His own people mocked Him.  
We pushed Him along;  
He stumbled.  
I laughed.  
No one would claim Him.  
He was offered up to us.  
And we chose Barabbas —  
A murderer for a savior.  
I screamed for the death of this Jesus.  
I cried for His blood  
Just like all the others.  
A peasant boy from a dusty village —  
And saying He's God!  
Blasphemy! Kill Him!

Crucify!  
And we did.  
Yet He hated us not.  
  
And He hung there — between the dawn  
And the muddy ground where His blood spotted.  
My God! What was happening?  
The skies broke in anger  
And blackness fell  
Over the small earth.  
And we turned our eyes to Him —  
He who hurt there.  
The Son of God?  
And a chill of horror  
Ran through my veins —  
He was looking at me.

—Cyndi E. Rawls

## The price of a soul

Thirty pieces of silver — so much that money can bring,  
Fine clothes, savory spices, maybe a ruby ring!  
Thirty pieces of silver — how much was it worth in gold?  
The price of a gentle Saviour and an eternally burning soul.  
—Sherry Oakman  
Corinth

## Do you know Him?

Did you know the Babe who was born in Bethlehem?  
Maybe you knew the boy, Jesus, as he played,  
Or the Son of God, baptized by John,  
Or the Man of Cana who turned water into wine.  
Perhaps you knew the Preacher of Galilee,  
Or even the Teacher in Capernaum,  
The One who healed the withered hand  
and preached the Sermon on the Mount,  
The compassionate One who raised the widow's son,  
and healed time and time again.  
Have you accepted His invitation to God,  
With its promise of rest, peace, and eternal life?  
Have you known the Savior who died on the cross?  
Do you truly know the Risen Lord?

—Betty Tiner  
Waynesboro

## Promises

There's a rosebud by the carport;  
It's tightly packed with promises:  
A big gorgeous red rose,  
A breath of spring,  
Fragrance filling the air,  
Bidding the birds to sing.

I'm basking in the warm sunshine  
And deep in thoughts about the bud —  
Thinking of its hidden glory  
Reminds me of God's Son  
In Whom the world sees no beauty  
Though He's the Rose of Sharon.

He came and took our place upon the  
tree  
And gave His life for such as we.  
Our sins so terrible, so dark and black  
That He cried, "Why have You forsaken  
Me?"  
Then on the third day He arose  
To set us captives free.

Leaving the dark and empty tomb  
He too holds promises for you and me:  
From the grave He arose and is  
Now seated at His Father's side,  
The grave will have no bind on us.  
Because we are His bride.  
—Ruby Singley

## Policemen sponsor Easter service at Mynelle Gardens

An Easter Sunrise Service will be held at Mynelle Gardens in Jackson, from 7 to 8 a.m., April 19. It is being sponsored by the Jackson Police Officers' Christian Fellowship.  
Don C. Berry, former pastor, who is now with Video-Dynamics, will be the speaker. Born in Charleston, S. C., Berry was graduated from Baylor University and Louisiana Theological Seminary, and has a doctorate from Southwestern Seminary.  
Johnny Welborn, "the Singing Policeman," who is chaplain of the Jackson Police Department, and Ruth Ann Williams of Clinton, will sing.

Ed Rollins has accepted the pastorate of Bethel Church, Mississippi Association.

James Hearn recently began his duties as pastor of Oak Grove Church, Mississippi Association.

New Zion (Mississippi) has called Burnett Carraway as interim pastor.

E. C. Tucker has resigned the pastorate of Emmanuel Church, Columbia, Marion County, and has accepted a call to be pastor of Mars Hill Church, Winston County.

Rhonda Nations will join the staff of First Church, Pontotoc, as summer youth minister. She is a student at Mississippi College.

Paul Earley has resigned as pastor of Unity Church (George Greene), effective in May. He will move to Eighth Avenue, Meridian.

Unity Church, Attala County, recently welcomed a new pastor, Don Womble, who goes from the position of minister of music and youth at Temple Church, Escatawpa, Jackson County.

Second Church, Kosciusko has called Carlis Braswell as pastor. He moved there from the Mt. Olive Church at Coila in Carroll County.

John Kitchens has accepted the pastorate of Faith Church, Lowndes County.

Haven Hill Church, Yalobusha County, has a new pastor, Russell Coleman, who had been serving as associate pastor at Elam.

Larry Levey Edwards has been called as pastor of Malmaison Church, Carroll County. He was ordained to the gospel ministry on March 29 at Holcomb Church, Grenada County. He is the son of Durrell Edwards, pastor of Holcomb Church, and Mrs. Edwards.

Mount Carmel Church (Leake) has been having full time services in its newly constructed church since January with A. A. Ward serving as interim pastor. S. C. (Sonny) Kelly has been called as pastor and began his work there on April 1.

Marion Edwards has resigned as pastor of New Hope Church, Calhoun County.

Dan Wright has resigned as pastor of the Saboula Church, Calhoun County, to accept the pastorate of Blythe Creek Church, Choctaw County. Saboula members presented a tray to the Wrights in expression of appreciation.

Al James has resigned as pastor of Endville Church, Pontotoc County, and has returned to Georgia.

Jerry Glover has resigned as pastor of Turnpike Church, Pontotoc County.

## Attala men, build Montana pastor's house

Eight men from First, Kosciusko, left Saturday, April 4, for Sidney, Montana, to work for a week helping the pastor of FBC, Sidney, complete his home.

These two churches have become partners in Attala Association's "Partners in Pioneer Missions" program.

Those making the trip were Vic Johnston, Bill Simpson, Granville Myrick, Jarett Richardson, Sam Spradling, Rick Canty, Grady Robertson, and Mike Chandler.

## Mississippi missionary dies in Tokyo

TOKYO (BP)—Southern Baptist missionary Gene Clark, 54, died March 28 in Tokyo of an apparent heart attack.

He had been general evangelist with Chofu Baptist Church, Tokyo, since 1974.

Clark, appointed in 1956, was chaplain and a teacher at Seinan Gakuin, a Baptist boys' school in Fukuoka, Japan, and a general evangelist there until 1965. He also worked with churches and missions in Tokyo, including being pastor of Shibuya Baptist Mission.

He is survived by his wife, the former Dorothy Lawhon of Avon Park; five children, a brother and a sister.

## Resurrection Glory

The winter winds have stilled,  
frost no longer lies  
on early morning grass,  
and the varied songs  
of a mocking bird  
replace the emptiness  
of the garden.

Spring is here,  
all about us  
we see the fulfillment  
of God's divine promise—  
"summer and winter  
and day and night shall not cease."

Forsythia's yellow bells  
tremble in a south breeze.  
The tulip and the azalea  
tie for first place  
in the color award.  
Wisteria's lavender clusters  
hang heavy, sweet scenting the air.

The woods are alive  
with wild-bird music.  
Glimpses of the dogwood's starched  
white  
and the burgundy of the maple  
amaze my eyes.

As I look  
at the miracles of springtime,  
another divine promise—  
"I am the resurrection  
and the life, he that believeth in me,  
though he were dead,  
yet shall he live,"  
affirms Christ's sacrificial love,  
and this Easter season  
I sing of the risen Lord  
whose kingdom lasts forever!!

—Eunice Barnes  
Pascagoula

## Eternal Springtime

The winter has waned —  
The snows are all gone,  
The trees are a-budding,  
And the birds are coming home.

The earth is awakening  
From its long winter's rest,  
All nature is stirring  
To give forth her best.

Softer winds are blowing  
And warm rains bless the sod  
That drinks in this nourishment  
As it comes straight from God.  
To make the earth live again  
According to God's plan  
Now, as in nature, this  
Also applies to man.

Our winter, too, will surely come —  
But we will live again  
Triumphant by Redeeming Grace —  
In God's Eternal Spring.

—Mamie W. Lenaz  
Gulfport

## BBI alumni elect Rainey

The Mississippi Alumni of Baptist Bible Institute, Graceville, Fla. met with Walter D. Draughon in Hattiesburg on Feb. 3. Mississippi Alumni officers were elected as follows: W. C. Rainey, president; James W. Shoemaker, vice president; Mrs. Robert L. (Gwen) Parrish, sec./treas. An attempt is being made to get all alumni presently in the Mississippi area, for compilation of an up-to-date mailing list. The secretary/treasurer has asked that all alumni send name, address, and place of service to Mrs. Gwen Parrish, Rt. 12, Box 475, Hattiesburg, MS 39401.

## The Proof of Love

He is a risen Lord,  
the cross is still,  
the grave empty,  
but, to those who care,  
He lives.

With hands and feet  
that carry the scar  
of pain and death —  
a heart of sorrow,  
agony, and grief;  
filled to the brim  
with love —  
that is He!

The crown of thorns now gone,  
the flesh now healed,  
the debt paid,  
we are left with the freedom  
of choice —  
to bruise Him more,  
renew His scars,  
increase His sorrow, or  
prove our love!

—Roxie Barton Jones  
Steens

## Winds of Calvary

Soft and gentle breezes  
Stir a page of history.  
The dust of time is swept away.  
And I stand at Calvary.

I listen, but all is silent.  
I look, but all is still.  
No jeering, mocking, laughing now —  
Just a blood stained cross on Calvary's Hill.

Here is where my Saviour died,  
From sin to set me free.  
Here He carried all my sins,  
This cross on Calvary.

Tears come to my eyes,  
And through them I see His smile.  
He suffered, bled, and died for me  
That I might be His child.

Then whispering winds bring me back  
again,  
But the memory lingers still.  
And thrills my heart, my soul, and  
mind —  
That silent cross on Calvary's hill.  
—Larry Preston

## Easter sunrise service to be on Bluff Creek

Allen Webb, director of missions, Jackson County, will be guest speaker for the Easter Sunrise Service on the banks of Bluff Creek at the Home of Grace in Vanceleave. Services will be held at 6 a.m. Others to participate, Jack Senseney, Kenneth Perry, Lynn Clark and Twila Parnell, will sing specials.

Breakfast will be served in the dining room after the service for those that want to remain and eat. Bill Barton, Superintendent, said the public is invited.

## Sallis adopts Montana Church

Sallis Church has voted to adopt the Fellowship Church, Billings, Montana, as a partner in the Attala "Partners in Pioneer Missions" program. Richard Covington is the Billings pastor.

Sallis will be sending the church a contribution of \$100 per month and will assist in other ways to encourage the work there. Kenneth Moore is pastor.

London (EP) — Czechoslovak police have been ordered to break up the country's apparently flourishing article in the London Daily Telegraph dated March 5. The article quotes a report on Vatican Radio as saying that Communist authorities are particularly concerned about the large numbers of young people participating in banned religious activities.

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John F. Havlik is director of Evangelism Education and Writing at The Home Mission Board, Atlanta, Georgia, and author of several Broadman books including *Where in the World is Jesus Christ?*  
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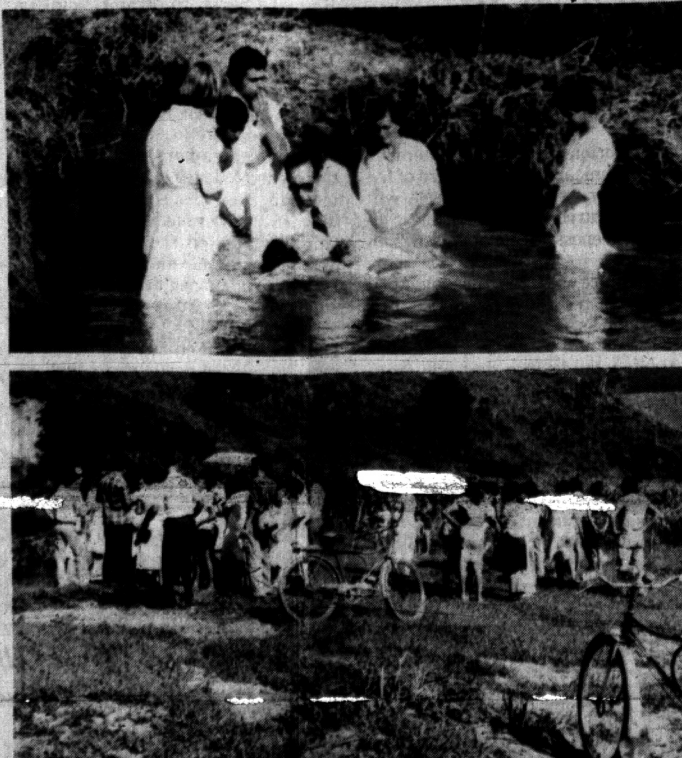
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Baptisms in Brazil

Mission points in Passa Quatro and Cruzeiro, Brazil, are growing. First Church, Yazoo City, helps to support the pastors of the missions which are sponsored by the Church of Hope in Rio, David Gomes, pastor. At Passa Quatro, a night meeting held at a farm house by the light of kerosene lamps, drew 85. Gomes' daughter, Elizabeth, who was present at the service, reported that people who have never heard of Jesus are coming to the mission services by the dozens. "No sanitary conditions," Gomes said, "but love, love, love." His wife, Haydee, is pictured at a Passa Quatro service, front row, right.



A baptismal service (top photo) in February, in a stream near Passa Quatro, Gomes baptizing the new Christians. A crowd gathered to watch (bottom photo). Passa Quatro is 150 miles from Rio and Cruzeiro is 180 miles. The Church of Hope began work in those two places when they went out as missionaries for a day.





Trinity Church, Fulton, Acteens dressed up to represent foreign countries for their recognition service on February 22. The theme was "His Way Mine." The girls are, left to right: Charlotte Shields, queen, Carla Little, Laura Spencer; (row two) Lyn Minor, queen; Pam Dozier, Kim Griggs, Madonna Moore; (row three) Greta Brittain, Candy Harris, Stephanie Allen, Missy Presley, Polly Brittain, Rhonda Hood, Glenda Spencer, queen. Mrs. Ed Deuschle is Acteens director.



The third annual Northeast Mississippi Choral Festival was held March 5 and 6, at First Church, Amory. Participants on Thursday evening, March 5, were youth choirs and ensembles, and on Friday evening, March 6, adult choirs and ensembles. Twenty-four choirs and/or ensembles participated in this event, sponsored by the Northeast Mississippi Minister of Music Fellowship.

The Festival Planning Committee was composed of John T. Burke, First Church, Louisville, Chairman; Hamp Valentine, First, Aberdeen; and Wilson Henderson, First, Columbus.

Pictured is "Sonshine," the youth ensemble from First Church, Louisville.—(Picture by Lewis Oswalt, First, Water Valley)



Joel Land of the Home Mission Board and J. Ray Grissett of the Mississippi Baptist Convention Board, led in training 26 men Mar. 19-20, as approved workers for Mississippi to lead in training in associations to have 166 "New Starts" in 1981-82. The goal is 33 new missions, 33 new churches, and 400 Bible Fellowships. The men were trained in "New Start" campaigns and in methods for church extension. The convention board's Cooperative Missions department requests information concerning any new work begun in churches.

## Names In The News...



Raymond Church recently held its first Girls in Action recognition service. The following girls received their Adventure I badges and certificates: Left to right: Kathy Spann, Lauren Watts, Stephanie Harrison, Kim Newton, Renee Turner, Bonnie Turner, Byn Laster, April Edwards and Nan Owens. Sam Mason is pastor.



Rembert K. Truluck, Jr., pastor of First Baptist Church, Columbus, Miss., in 1973, has resigned as associate professor of religion at Baptist College at Charleston (S.C.). He also surrendered his certificate of ordination to Summerville Church in S.C., where he holds membership. No reasons were disclosed for either action.

Mr. and Mrs. J. V. Norris of McCool Church spent a week recently on a mission project in Honduras. They joined a group from Byram Church and, at their own expense, assisted in constructing a church building, witnessing, speaking to the congregation through an interpreter, and ministering in a variety of other ways.

Mr. and Mrs. Percy C. Sullivan will be honored at a reception to be held at Center Terrace Church, Canton, Sunday, April 19, 3 to 5 p.m., in celebration of their 70th wedding anniversary. The Sullivans, members of Center Terrace Church, were married April 16, 1911, by J. E. Lowe at Bogue Chitto, their hometown in Lincoln County. He is now 89 and she is 85. Both have been active in church affairs through the years. Both taught Sunday School for many years. He has served as Brotherhood president and is a lifetime deacon.

### Woodland Hills to present oratorio

The Sanctuary Choir of Woodland Hills Church, Jackson, and the church orchestra will present an Easter oratorio by J. S. Bach, April 19 at the church at 5 p.m.

James Glass will conduct the orchestra. David Ford will be guest soloist. Admission is free, and a nursery will be provided.

First, Leakesville has bought a new van equipped with a lift to assist persons confined to a wheelchair. It has a seating capacity of 15. Also the church has voted to sponsor Mohoba Church. Phil Walker is the Leakesville pastor.

Agricola Church, George-Greene Association, was the recent recipient of a gift from Grady Brown—an electric water cooler for the church foyer. Bryce Evans is pastor.

Antioch Church (George-Greene) has a new piano. Ray Hathcock is pastor.

Holcomb Church, Grenada County, is constructing a multi-purpose building to be used as a kitchen and fellowship hall, as well as additional education space. Durell Edwards is pastor.

Temple Church, Grenada County, observed youth week by sponsoring a camp-out for youth for several days at Grenada Lake. Mr. and Mrs. Thomas Simmons and the pastor's wife, Mrs. James Edwards, went along as chaperones.

Sylvarena Church, Yalobusha County, is constructing a new education building and fellowship hall.



First, Summer, held a note burning on Feb. 22. Left to right: Meadie Williams, treasurer; Grady Catledge, deacon chairman; and Larry Thornton, interim pastor. This note burning declared that the church is debt free.

## Revival Dates

Byhalia Church: April 24, 25, 26; services daily at 7:30 p.m. and 11 a.m. Sunday; Friday night, Family Night; Saturday night, Youth Night; Kenneth McMillen, pastor, evangelist; Ron Hunsinger, minister of music at Anchor Church, Lafayette County, music evangelist.

Prospect (Perry): April 17, 18, 19; services at 7 p.m.; sunrise service April 19; Norman Nowell family to bring special music each night, along with other local groups; John Courtney, music director; Gaye Cooper, pianist; Tom Reeves, pastor.

Temple, Hattiesburg: April 26-29; Francis W. Dixon, Bournemouth, England, evangelist; James A. Watson, singer; Harry L. Lucenay, pastor.

Harland's Creek (Holmes): April 24-26; Friday and Saturday at 7 p.m.; regular services on Sunday; Mississippi College Action Team conducting the services; Clark Stewart, preaching; Rick Rice, leading the music; Laura Pratt, playing the piano; John R. Sproles, pastor.

North Winona Church, Winona (Montgomery): April 26-May 1; Clifton Perkins, director of church-ministers relations, Mississippi Baptist Convention Board; music under direction of Wayne McDonald; Eugene Barnett, pastor.

Forest Church: April 26-29; Larry Kennedy, evangelist; Doug Scott, music director; services 7 a.m. and 7:30 p.m.; Clyde Little, pastor.

Castlewoods Church, Jackson: April 16-19; Elton Moore, pastor; S. W. Valentine, a former pastor of Southside Church, Jackson, evangelist; Lee Gray, music director at Castlewoods, leading music; week-day services at 7 p.m.; concluding service Easter Sunday morning at 11.

Douglas, pastor of North Columbia Church, reported on a proposed mission trip to New York in April. The men agreed to participate in a free will offering to help cover the expenses of the mission trip.

This being a milestone in the church's history, Kenneth Jordan, pastor, said he anticipates the ministry this group can provide in the total church program.

### Seminary student begins alcohol/drug ministry

Jackie Smith of Meridian, a student at New Orleans Seminary, has begun a specialized ministry to churches. Name of the organization is "Alcohol/Drug Education to Churches."

He travels with his wife Darlene and another seminary couple Gary and Brenda Johnson to churches and groups speaking primarily on drug and alcohol education.

Smith is a former drug and alcohol abuser who found Christ.

Members of the organization's advisory committee are Paul Stevens, J. Clark Hensley, James Parker, Sarah Rouse, and Woody Barham.

The group may be contacted through the office of Clark Hensley, Christian Action Commission, Box 530, Jackson, MS 39205, or Jackie Smith, 4592 Providence Place, New Orleans, LA 70126.

### Mrs. Hudgins still improving

As was reported in the issue of April 2, Mrs. W. Douglas Hudgins had suffered a heart attack and a stroke, which affected one side. At press time on Tuesday, April 14, her condition was improving. "Last night was the best night she has had since the attack," said Hudgins. "On Wed., April 15, she is to be moved to the Methodist Rehabilitation Center, Jackson. As for her heart, her heart doctor says her condition is doing well."

It is a good idea to begin at the bottom in everything except in learning to swim.

The Bible is a book to live with, think

Following the line of least resistance is what makes rivers and men crooked.

Pine Grove Church, Yalobusha County, will celebrate Memorial Day on May 3. Glenn Lollar, Columbus, will be guest speaker. Lunch will be served at the church, and the Good News Trio will present a musical program at 1:30 p.m.

Silver Springs Church, Osyka, will celebrate homecoming day on April 26. Dinner will be served on the grounds following the 11 a.m. service. Special music will begin at 1:30 p.m. James M. Thornhill is pastor.

### Revival Results

Crowder Church, Crowder: March 29-April 3; 19 professions of faith; two by letter; 218 in Sunday School following revival with Church Training High Attendance to beat Sunday School attendance with 223 attending Church Training; one by baptism and one by letter on Sunday after revival; William A. "Billy" Smith, evangelist; C. A. Southerland, singer; T. D. Scarborough, pastor.

### Off the Record

"Why didn't you report the robbery at once?" an insurance agent asked a woman claimant. "Didn't you suspect something when you came home and discovered all the drawers opened and the contents scattered all over the room?"

"Not really," she replied. "I thought my husband had been looking for a clean shirt."

Erick did not like soap and water. One day his mother was trying to reason with him. "Surely you want to be a clean little boy, don't you?"

"Yes," Erick agreed tearfully, "but can't you just dust me?"

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1. Figures based upon our fiscal year ending 6/30/81.  
"It is nothing to you, all ye that pass by..." (Lamentations 1:12)

Figures based upon our fiscal year ending 6/30/81.  
"When my father and mother forsake me, then the Lord will take me up." (Psalms 27:10)

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# Bible Book Series

## The resurrection of Jesus

By Gordon H. Sansing  
Pastor, First, Pontotoc  
John 20:1-29

The resurrection of Jesus is noted by some to be the greatest demonstration by God's power. The resurrection is historically the foundation of the Christian church and is the basis of hope today.

### 1. The empty tomb (20:1-10)

It was early on that Sunday morning, while it was still dark, that Mary Magdalene went to the tomb. They could not come the day before for it was the Sabbath and to make that journey would be to break the law. (Let us be reminded that Jesus has fulfilled the law and we are not bound by legalism.)

When Mary Magdalene came to the empty tomb she was shocked and amazed. The stone was rolled away and she was convinced that someone had removed Jesus' body. Immediately she ran to tell Peter and John. They went to the tomb and found that it was just as Mary reported — empty.

It is implied that Peter saw the empty tomb and the burial clothes without understanding what had happened. John, who followed Peter into the tomb, "saw and believed." This could mean that he saw and believed Mary's report. But it could also mean that John saw with faith and realized that Jesus had risen from the dead. This did not come from the Scriptures for they did not yet realize these points to the resurrection. Thus, John, the beloved disciple, became the first person to accept the fact that the Lord had been raised; he did so without seeing the risen Christ.

### 2. Jesus' appearance to Mary Magdalene (20:11-18)

To Mary belongs the glory of being the first person to see the risen Christ. After telling Peter and John about the empty tomb, Mary returned to the place of burial. She looked in, still wondering about the body of Jesus. The fact that His body might have been stolen was her great concern. That is what she expressed to the angels, though apparently she did not recognize them as such.

She turned away from the tomb, still so caught up in her sorrow that she did not recognize Jesus standing there. Even though Jesus spoke to her saying, "Woman, why are you weeping? Whom are you seeking?" Mary did not recognize her Lord.

The Bible does not tell us why she

failed to recognize Jesus. We can speculate that perhaps the tears blurred her vision so that she could not see. It is possible that she was so caught up in her sorrow that all she could think of was the missing body and thus, was hardly aware of anyone standing there. Or, maybe she did not recognize Jesus because she did not expect to see Him. In her mind, He was dead.

It was when Jesus spoke her name, that Mary recognized the living Lord. This was no gardener; this was Christ. Immediately she was roused from her stupor of grief, called out "Rabboni," and ran to Him. The use of "Rabboni," teacher, is unusual. This manner of speaking to Jesus may reflect Mary's desire to resume the old relationship with her Master. But this was impossible. No longer could she cling to what had been. There was to be a new and better way.

Thus Jesus said, "Stop clinging to Me..." Jesus probably meant for her not to cling selfishly to Him, but rather, go tell His disciples that He is risen. Before Jesus ascended to the Father, He wanted to be with His brethren as much as possible. Mary, who had brought what they thought was bad news of an empty tomb, now carried good news of the risen, living Lord.

### 3. Jesus' appearance to the disciples (20:19-21)

Mary Magdalene obeyed her Lord, and told the disciples. Later that same day of the week, the disciples gathered behind closed doors, likely in the upper room. They feared the Jews who had plotted Jesus' death. As His followers, they might be next for rumors of the resurrection had spread, and they did not know how the Roman leaders would deal with this.

Then Jesus came and stood in their midst. There is no explanation as to how He came. Miraculously, He stood in their midst and not much can be added to what John tells us.

"Peace be with you," was His greeting. This means, "May God give you every good thing." Then He showed them the evidences of His crucifixion, His hands and His side.

Fear was overcome with gladness now in the lives of these followers. They were convinced that the crucified Christ was alive, and they were glad.

Then Jesus gave the disciples the commission which the church must never forget. There was a connection between His ministry and their ministry in Him. "As the Father has sent

me, I also send you." This has been called "The charter of the church." It means that the disciples' mission and ours proceed from His. It is only because He has accomplished His mission that we are sent into the world.

4. Jesus' appearance to Thomas Thomas, called Didymus (twin), was not present when Jesus met with the ten disciples on the day of His resurrection. Later, he others told him they had seen Jesus, but Thomas demanded proof before he would believe.

Eight days later, the following Sunday, the disciples were again gathered indoors, this time with Thomas in their number. He was not excluded from their fellowship because of his difficulty in accepting the other disciples' testimony. It is worth noting that Thomas refused to say he believed when he did not. Often, under peer pressure, people agree so as not to be different. Thomas would not lie just to be in line with the rest.

As He had done before, Jesus came among them and gave them the usual greeting, "Peace be with you." Then He spoke directly to Thomas. Jesus invited Thomas to carry out the tests he himself had stated, namely, to put his finger into the nail prints and his hand into the side. How did Jesus know what Thomas had said? We are not told, but surely the answer lies in the very person and power of our Lord.

Jesus concluded His remarks to Thomas saying, "Be not unbelieving, but believing." Thomas was confronted with the evidence he called for to prove Jesus was alive. Now, he must respond either by faithlessness (unbelief) or faith (belief).

But at the sight of Jesus, Thomas had all the evidence he needed. There is no record that he even touched Jesus. He did not need to apply any test. Thomas' confession was, "My Lord and My God!" Lord was a term used by others of the Master, with varying degrees of content. Here we must think that Thomas gave the term all it would hold. "My God" is a new form of address. Only Thomas in all the Gospel accounts confessed Jesus as God. This marks a leap of faith.

Thomas believed when he saw Jesus. It may have been the same with the others. But Jesus speaks a beatitude, a word of blessedness, to those who did not see, yet believed. There is a special blessing for those who faith Jesus in a way of absolute trust, and who do not need to "see" at every turn.



### Acteens entertain at Care Inn

Acteens of Hardy Church (Grenada) recently presented a skit "Mickey Mouse Club—Acteens Style" for the residents of Care Inn.

Characters are: Mickey Mouse - Cheryl Raney (who also serves as president of the organization); Minnie Mouse - Dawn Gettys (mission action chairman); Goofy - DeLynn Martin (mission study co-chairman); Witch - Melinda Tilghman; Pluto - Becky Ward (mission study co-chairman); Donald Duck - Diana Williams (missions support chairman); and Professor von Drake - Nancy Smart. Jeanie Cornwall and Kay Bridges serve as Acteens leaders. Paul Cornwell is pastor.

### Devotional

## Jesus, the discipler

By Lewis Sewell, pastor, First, Oxford

John 8:31-32

Hank was a new Christian. He trusted Jesus as his Savior. What a good feeling! What a sense of peace in his soul! But Hank wasn't sure how to live the Christian life. He wanted to be a good Christian. At times old habits weighed heavily upon him.



Sewell

We call training a new Christian in the ways of Christ "discipling." Jesus was the master at discipling. When He selected His apostles, He taught them the way to live.

The text indicates what Jesus felt would be essential to live in true discipleship.

Discipleship begins with belief. The beginning is when a person accepts Jesus as Savior. The basic meaning of belief is commitment. If you believe in somebody or something, you commit yourself to that somebody or something. Too frequently a person accepts Jesus as personal Savior and fails to grow spiritually beyond that initial experience. Many do not trust Jesus to the point of committing all of life to Him. Belief in Jesus as Savior is the beginning only.

Discipleship means constantly remaining in the Word. The Word and Jesus are the same. The scripture teaches "... the Word became flesh and dwelt among men" (John 1:14). Being in residence in the Word of Jesus involves four things. Listening, learning, penetrating and obeying are essential involvements that must be experienced by the individual believer if he is to grow in discipleship.

Discipleship issues in knowledge of the truth. Jesus said, "You will know the truth." The truth Jesus reveals allows the believer to know the real values of life.

Paul gave us insight into this spiritual principle in Colossians 1:25-27. The mystery learned by believers is the truth that "Christ in you is the hope of glory." What a difference living would be for every believer if he were aware that Christ Jesus were in him constantly.

Discipleship results in freedom. A true disciple is free from the bondage, guilt and penalty of sin. This freedom allows the believer to become what Christ Jesus wants him to be. In short, Jesus teaches us how to live for Him.

Jesus is the Discipler of His people. Our responsibility is to make ourselves available to Him and His power.

## Southwestern breaks ground for library

FORT WORTH, Texas (BP)—Groundbreaking for a new library center, election of new faculty and the adoption of a record \$11.9 million operating budget highlighted the spring meeting of the Southwestern Seminary board of trustees.

Construction will begin immediately on the new \$6.6 million library center, with completion expected during the summer of 1982.

The \$11.9 million operating budget is a 22 percent increase over the 1980-81 operating budget of \$9.2 million. The SBC Cooperative Program will provide 54 percent of the general budget.

Six new faculty members were elected by the trustees, including two each in theology, religious education and church music.

J. Darrel Baergen, 45, was named professor of communication arts and acting director of the Center for Christian Communication Studies. William H. Bellinger Jr., 31, was elected instructor in Old Testament.

William J. Reynolds was elected associate professor of church music. He is former church music secretary for the Southern Baptist Sunday School Board and was guest professor at Southwestern during the 1980-81 academic year. Robert Carl Smith, 37, was named instructor in piano.

William M. Tillman Jr., 35, was elected as assistant professor in Christian ethics. William Rick Yount will be instructor in foundations of education.

## Bloskas resigns: Annuity Board

DALLAS (BP) John D. Bloskas, vice president and director of public relations for the Annuity Board of the Southern Baptist Convention, has resigned to become vice president of marketing for Lady Love Cosmetics effective April 23.

Bloskas will remain on the Endowment Council of the Annuity Board at the request of Annuity Board President Darold Morgan.

Bloskas, 52, is a 1953 graduate of Baylor University and came to the Annuity Board in 1958. Previously, he was a reporter on the Houston Chronicle, director of public relations for Valley Chamber of Commerce in Weslaco and associate editor of the Mexia Daily News.

He is a member and has been president of the Texas Baptist Public Relations Association and the Baptist Public Relations Association.

## Uniform Lesson

### Victory of the resurrection

By Tom F. Rayburn, pastor

First, Knoxville

Matthew 27:62-66; 28:1-10

The lesson last week ended with the death of Jesus on the cross. Following this, the temple veil was rent, earthquakes shook the area, and several tombs of saints were opened. Joseph of Arimathea had gone to Pilate to request Jesus' body for burial. Receiving permission, he took the body, Joseph had it laid in his own tomb. There it lay until the first day of the week. So, as a result of studying this lesson everyone should have a better understanding of the importance of the resurrection.

V-62 The next day — The first day of Passover was called the day of preparation. All things were prepared on that day for the observance of the feast. The Jewish day closed at sunset, and the Sabbath at that time began. The next day mentioned here does not mean the following day in our meaning of the word, or the following morning, but the next day. This was the Jewish way of speaking of days and time.

V-63 We remember — They remembered what Jesus had said about arising. That Deceiver — He was accused as being a deceiver (John 7:12).

V-64 Until the third day — During two nights and the intervening day. The Jews spoke of three days, but did not mean three whole days, but parts of three days. The last error shall be worse than the first — The Jews thought that taking him from the tomb, and pretending that he arose, would have more influence on the people than what he first pretended, to be the Messiah.

V-65 Ye have a watch — The Jews had a guard of Roman soldiers. Pilate either referred to these or to the group of soldiers that guarded the crucifixion. Since Jesus was crucified, the soldiers lasted for days, the soldiers had been granted to the Jews, and they would still be in charge.

V-66 Sealing the stone — The stone was placed over the entrance to the tomb. Perhaps it was fixed in place with cords, and bringing them together and binding them with wax, and impressing on the wax the seal of the King. Setting the watch — A large number of soldiers were used to guard the tomb. God permitted Jesus to be buried in such a manner as to avoid the possibility of deception. His enemies sealed the tomb. They believed that he

was dead. Pilate was satisfied that he was dead. He was buried alone. The place of his tomb was made secure so that no one could remove the body. They took every possible measure to keep his body from being taken. So the resurrection is a real miracle. He arose and came out of the tomb, and overcame the sealed tomb and the soldiers who were guarding.

V-67 In the end of the Sabbath — In the night following the Sabbath, for the Sabbath closed at sunset as it began at dawn. As it began to dawn toward the first day of the week — Mark says that it was after the sabbath was passed, and very early in the morning, at the rising of the sun. Not that the sun was risen, but that it was about to rise.

Luke says that it was very early in the morning. It was deep twilight, when there was scarcely any light. John says it was very early while it was yet dark, it was not yet full daylight, or the sun had not yet risen. The time when they came was at the break of day, when the sun was about to rise, but while it was yet so dark as to render objects obscure. The first day of the week — The day observed by Christians as the Sabbath. The Jews observed the seventh day or our Saturday. During that day our Saviour was in the grave. As he rose on the morning of the first day, that day has always been observed as the Christian Sabbath. There is a symbolism here. The old Sabbath is dead because Jesus lay dead on Saturday. The new Sabbath is alive, because Jesus rose to life on Sunday. Came Mary Magdalene and the other Mary — Jesus had cast seven devils out of Mary Magdalene. She became one of his most faithful friends and followers. She was one of the first to come to his tomb. The other Mary was not the mother of Jesus. She was the sister of Lazarus.

V-68 To see if the tomb was all right. To see if the stone were still there. They came to embalm his body more, or at least anoint the bandages and finch the work of embalming. There was a great earthquake — It did not take place while they were there, but it had already happened and the angel moved the stone and sat upon it. The keepers of the tomb saw the angel sit upon the stone. Luke indicates that the angel was standing when the women came to the tomb.

V-69 His countenance — He was very bright and shining. Angelic beings were represented as being clothed in

white. White is a symbol of purity or innocence.

V-70 The keepers did shake — The noise, the sudden appearance, the light scared them. Became as dead men — They fainted. At this time Jesus probably arose. He was not seen by them when he came out of the tomb. He probably arose not long before the women came to the sepulchre.

V-71 And the angel answered — Seeing the stone rolled away and the tomb opened, they anxiously entered into it to see if the body was there. They did not find it, and there they saw the angels who gave them information about his resurrection. Fear not — Do not be agitated or troubled. Do not be afraid that his body has been stolen. You will see him again in Galilee.

V-72 He has risen — Jesus had predicted it. His disciples did not understand it or expect it. The place where the Lord lay — A place cut in solid rock, just large enough to hold the body. V-73 Tell the disciples — Mark says, "Tell Peter." There was a kind message to Peter. It would assure him that his sin had been forgiven. It shows the tender love and remembrance of Jesus, even for his unfaithful friends.

V-74 With fear and great joy — The news was so good that it filled them with unexpected joy. They ran to tell the disciples. It was about half a mile to the city where they were.

V-75 Jesus met them — He spoke to them with the term of salutation. All hail! It carries the idea of joy. Held Him by the feet — They threw themselves prostrate before him. Not that they touched his feet, but that they cast themselves before him. And worshiped him — Because he had risen from the dead, they gave him homage due God.

V-76 Be not afraid — Ancient people in the presence of heavenly beings were struck with fear. They were unworthy to be in Jesus' presence, but he gave them comfort. He was the same they had been with before his death, and now they have no reason to fear him. Go tell my brethren — He was about to be exalted to heaven; yet he did not hesitate to call them brethren. There is something tender about this. Galilee — Here he began his ministry. Here he would meet them in quietness and satisfy them of his resurrection. Here he would commission them to go forth and preach the gospel.

## Life and Work Lesson

### Good News of Christ's

### Resurrection

By James L. Hefflin, pastor

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Luke 24:10-11, 21-24, 36-39, 50-51

Luke is the Gospel—good news—for all men. With this lesson we reach the end of the Book of Luke, but we also arrive at the beginning of a new day for all mankind. We study the resurrection of Jesus.

One Easter Sunday morning a group of us from a small country church made our way out to the cemetery for a sunrise service. A cemetery is a foreboding and forbidding place. It is literally the place of death. We all felt a little eerie as we took our places around those tombstones facing the eastern horizon. A cool damp air settled down on us as we stood in the pre-dawn darkness, quietly waiting.

In a few moments the sun's golden rays began to push away the black curtain of night. It was day. At that moment we felt an exhilarating spirit surge through our hearts. We remembered the resurrection. After the worship service we all walked away with a different feeling from what we had earlier. There is victory over death. That is the good news of Christ's resurrection.

#### I. Disbelief (24:10-11)

The faithful group of women who followed Jesus during his ministry were the first to report his resurrection. Very early on the first day of the week (Sunday), they went to the tomb hoping to anoint Jesus' body with sweet smelling spices and oil (23:55-24:1). When they arrived at the tomb they discovered that the stone, which had been rolled over the entrance, had been moved away (24:2). They entered the tomb and found no body (24:3).

While they stood looking at each other in wide-eyed amazement, two men (angels) with shining garments appeared to them (24:4). Frightened, the women bowed to the ground. Then the messengers gave them the great proclamation: "He is not here; he is risen!" (24:6). Jesus had told them he would be crucified and that he would arise on the third day (See Luke 9:22, 18:31-33). The women remembered his words (24:8). Then they hurried to tell the eleven, and others, the good news (24:9).

The disciples did not believe what they heard (v. 11). The words of the women seemed like fairy tales to them. That kind of news is hard to believe. The disciples were bewildered already. They were frightened because of the events of the last Friday. They looked for indisputable proof.

#### II. Questions (24:21-24)

Meanwhile, two men who had witnessed the crucifixion traveled toward home (Emmaus), discussing the events of those three unusual days (Friday through Sunday). A stranger joined them and continued the discussion with them (24:13-20). He appeared to know nothing about the crucifixion.

The two expressed their hope that Jesus had been the Messiah (v. 21). However, three days had passed and they had heard no more. On the third day, though, the women astonished everyone with the news of the empty tomb (v. 22). Moreover, they reported their encounter with the angels, who told them that Jesus was alive.

Some who heard the news rushed to the sepulchre to see for themselves (v. 24). They verified what the women had said: The tomb indeed was empty. Yet, no one had seen the Lord himself.

Unknown to those travelers, the risen Lord was with them at that very moment! They were perplexed, perhaps even frustrated and surely disappointed. They wondered out loud about the strange things that were happening all around them.

One gets the feeling that the two on the Emmaus road wanted to believe. Jesus could sense that, too. Those who hunger to know the risen Lord will be satisfied. Soon Jesus would end their frustration with a revelation of himself.

Christ, who lives, meets men on the lonely roads of this world. As we struggle with doubt and discouragement, he walks alongside us. He reveals himself as God's anointed, sent to sacrifice himself for the forgiveness of sin. Once men see and believe, doubts dissolve and the certainty of the Lord who lives springs up within the heart and controls life. He lives.

#### III. Proof of the resurrection

Jesus explained all the Scriptures

